

# RELIGIOUS EDUCATION

*A Platform for the Free Discussion of  
Issues in the Field of Religion and  
Their Bearing on Education*

**March - April 1956**



CASE STUDIES IN RELIGIOUS EDUCATION

A Symposium

REVOLUTIONARY COEXISTENCE

BOOK REVIEWS

# Religious Education

*Official Publication of the Religious Education Association*

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The Journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without any official endorsement. Articles in Religious Education are indexed in the EDUCATION INDEX which is on file in educational institutions and public libraries.

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## CONTENTS

	Page
<b>A Symposium — Case Studies in Religious Education</b>	
I. Church School in Action .....	<i>Helen Loudy</i> 83
II. Field Trips Combine with Work Projects .....	<i>Bonnie Hall</i> 86
III. Ways Junior High Students Learn .....	<i>Helen Khoobyar</i> 88
IV. Parents-Staff Relationship in Junior and Senior High .....	<i>Robert E. Poerschke</i> 91
V. A Canadian Experiment in Leadership Education .....	<i>William F. Clarke</i> 94
VI. College Laboratory Experiences in Christian Leadership .....	<i>Sister M. Rose Eileen, C.S.C.</i> 97
VII. A Vacation School .....	<i>Phyllis Storrs</i> 101
VIII. Vacation Church School and the Growth of the Christian Person .....	<i>Mrs. George A. Hammond</i> 103
IX. Apostolate in a Sugar-Beet Camp .....	<i>Sister Mary Nona, O.P.</i> 107
X. Spirituality Among Jewish Children .....	<i>Abraham Cronbach</i> 111
XI. Learning Went On Here .....	<i>William A. Koppe</i> 115
XII. An Experience in Character Research Project Counseling .....	<i>Gene Schuilck</i> 117
XIII. Two Pupils in Weekday Church Schools .....	<i>Flora S. Fender</i> 119
XIV. Weekday Church School Experiences .....	<i>Mildred Seitel</i> 121
Revolutionary Coexistence .....	<i>Elton Trueblood</i> 124
A Survey of the Lay Catechists Teaching Public School Pupils .....	<i>Thomas J. Frain</i> 130
Unifying the Cognitive and Orectic Processes in Christian Education .....	<i>Alvin John Cooper</i> 139
The MAKER, The Merchant and the Merchant Makers ..	<i>Clarence C. Walton</i> 142
Significant Evidence .....	<i>Ernest M. Ligon and William A. Koppe</i> 148
Book Reviews .....	150

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## RELIGION IN THE CURRICULA OF STATE UNIVERSITIES

Half of America's future leaders are now being trained in tax-supported colleges and universities. As enrollment in higher education increases, the percentage of the whole in state institutions grows larger.

While all church-related and most independent schools have departments of religion, relatively few state controlled universities do. This failure to provide an adequate place for religion in the curricula of the latter means that a great body of America's future leadership has little opportunity to gain an understanding of our religious heritage at the same intellectual level as they may know all other humanities and the natural and social sciences.

With deep concern about the above situation, members of the faculties and administration of 18 state universities in the Midwest, in cooperation with the Religious Education Association and the University of Minnesota, have formed a Commission to Study the Place of Religion in the Curricula of State Universities. The Commission met for three days in April 1955 at the University of Minnesota, and proposed many projects for study, research and action directed at solving problems which block adequate dealing with the religious heritage in tax-supported higher education. The Commission's Executive Committee has since had two all-day sessions to appraise the importance and feasibility of the many proposals, and has formulated 18 projects either for immediate action or long-range study and research. Some \$10,000 has been secured for directing the enterprise and for expenses of six or more committees set up to initiate one study and to explore the scope, cost and necessary design for eight others. Implementation of the latter will cost more than \$100,000, and it is hoped that grants from foundations may be secured for them, when their aims and research procedures have been precisely formulated by the committees.

Space prevents describing the various projects here. We can indicate the nature of only two of them, as follows:

1. From the standpoint of administration, one of the problems is uncertainty about the legal status of courses on religion in tax-supported higher education. It has been decided, therefore, to form a legal committee of highly qualified constitutional lawyers to identify and give opinions on the legal problems which state universities face in dealing with religion in their curricula.
2. Underlying all considerations of dealing with religion in secular institutions are differences of opinion about the validity of the religious approach to truth vis-a-vis the scientific approach. A committee is authorized to study this problem and make recommendations for resolving it, where doubts as to the status of religious truth or of religion as a valid academic discipline block the offering of courses in theology and religious literature in state universities.

What may be the outcome of studies recommended by the committees and undertaken by the Commission is uncertain. It is clear, however, that they are exploring strategic questions. If useful answers are found, they may well help to enhance the status of religion in tax-supported institutions and in American culture as affected by those institutions.

HERMAN E. WORNOM

*General Secretary, Religious Education Association*



## A SYMPOSIUM

### Case Studies in Religious Education

*Religious educators are always seeking experiences which have the maximum teaching-learning possibilities for groups for which they have responsibility.*

*Fourteen religious educators have described case studies in religious education in many areas of the local church and synagogue and from various age level groups. These show variety and richness in the teaching-learning experiences.*

*We believe these case studies will serve as guides to more creative teaching and learning.*

—The Editorial Committee

I

### CHURCH SCHOOL IN ACTION

Helen Loudy

*Director of Christian Education, Trinity Lutheran Church, Camp Hill, Penna.*

I

"GOOD EVENING! We welcome you once again to join us in another session of 'Church School in Action.' This evening we will visit the Primary Department of the church school, children of ages six, seven, and eight. As we look in on the session, we see that the pupils and teachers are already at work. . . ."

Christian educators are always hopeful for opportunities to promote leadership education more effectively and completely, and a whole new realm of possibilities is being discovered in the medium of television. The scene just described is one that has become familiar to the viewers of station WCMB-TV of Harrisburg, Pennsylvania. Each Saturday evening at 6:45, the Fellowship of Directors of Christian Education in cooperation with United Churches of Harrisburg present "Church School in Action," a 15-minute program designed to bring about better understanding in Christian education, especially among parents and church school teachers. It has been the aim of this program to promote creative teaching and learning concepts, and to improve the means through which a Christian may be helped to grow and develop at various age levels.

The plan for "Church School in Action" provides a series of four consecutive Saturdays for each department of the church school, beginning with the nursery age group and continuing in order through the adult department. The same teacher or group of teachers generally conduct the four sessions within each department, planning on the basis of a unit or part of a unit. A denominational children's worker serves as moderator for the entire series.

Actual church school classes with six to eight pupils are used, preferably the same class for the four weeks. Every effort is made by the station personnel and the teachers to create the atmosphere of a church school classroom within the studies. Just before going on the air, the class is set up in one part of the studio and the session gets underway before the actual program begins. The opening scene shows the moderator standing before a closed door marked with the name of the department in session. She introduces the program, giving the department, the ages of the pupils, names of the teachers and the church which the teachers and pupils represent, some information as to the unit or study in progress, and any suggestions as to characteristics or points of em-

phasis to be noted. She then invites the TV audience to look into the class, saying as she opens the door, "Let's see how our class is doing." The next scene is the class already in session. Near the end of the program, the audience leaves the class — still continuing with its activity — and returns to the moderator coming through the door. She closes the program with comments, explanations, or suggestions for parents and teachers.

In planning the programs efforts are made to demonstrate the preparation and the "how-to" of creative activities and experiences, and to explain their relationship to Christian growth, rather than to show just the finished product. The audience sees the kindergarten child's reactions as he helps build a church from large hollow blocks and discusses with the teacher his experiences in his own church. The viewers follow a group of Juniors as they work out and express their understanding of a Bible story through informal dramatization. They watch the three-year-old, after engaging in some activities with autumn leaves, bow his head to thank God for the beautiful leaves. They learn with a class of Primary children a new song relating to the Christmas season. Other programs demonstrate ways of using the Bible, both by the pupils and the teachers; the use of stories, resource materials, visual aids, such as pictures, charts, posters, and slides; various methods of discussion; and worship experiences.

The teachers, in consultation with the moderator, prepare a script for each week's program, which enables the moderator, the teachers, and the program director of the station to have a clearer understanding of what is to take place, and assists in the technical production. It should be noted, however, that this script serves only as a framework or guide, and is understood to be flexible. The role of the pupils is entirely unrehearsed, and every effort is made to keep the atmosphere informal and pupil responses spontaneous.

## II

Just how are the pupils prepared for their appearance on television? The method varies

with the age group. For the most part with the nursery and kindergarten children, the material and activities are new, but the skills and procedures used are familiar to them. They are prepared for the program by discussion in their church school classes and in their homes. On the night of the program they are accompanied to the station by their parents, and then taken into the studio by familiar teachers and engaged in an interesting activity. In most cases the nursery and kindergarten children on the program have been oblivious to the technical properties and activities around them. The primary children are the curious ones, showing considerable interest in the various attractions of the studio. Perhaps a factor in the preparation of primary child should be if possible, a visit to the station at some time previous to the program. Junior and Intermediate pupils are able to comprehend the idea of a television presentation, and can be prepared to ignore the camera consciously and naturally. The teacher, when using certain methods and materials with the older pupils, may discuss them with the pupils before the program. However, the program is still planned in the nature of a class session rather than a presentation to the TV audience.

## III

"Church School in Action" evolved from many hours of thought, planning, experimentation, and re-planning. The seed was planted when the local Fellowship of Directors of Christian Education was invited by the Executive Secretary of United Churches of Harrisburg to meet with representatives from the Broadcasting and Film Commission. At this meeting the needs in religious television were presented, and possibilities for effective local programming were discussed. The group expressed interest and agreed to plan toward a series of religious programs to be offered to a local television station in the future.

The future came sooner than expected. A few days following the meeting with the Broadcasting and Film Commission, the program director from station WCMB-TV contacted the United Churches office, offering

time on early Saturday evening for a summer replacement program of a religious nature. The program series suggested by the station, to be entitled "Saturday Sunday School," would consist of a presentation each week of the Sunday Church School lesson for the following day. The group agreed to attempt the programming of this series, with each person assuming responsibility for planning, and in most cases, conducting the 15-minute program.

"Saturday Sunday School" provided valuable understanding and experience in television programming. Each member participating was free within the framework of the program to select the age-group, the pupils who would form the class, the type of session, and the materials to be used. No attempt was made to provide continuity except that which would naturally result from the use of current church school lesson materials. The departments presented ranged from nursery through adult, and a wide variety of methods was employed. Out of our varied experiences with this summer series grew plans to continue the program under the name "Church School in Action." Persons known locally to be outstanding teachers in their respective departments were asked to participate.

#### IV

In order to achieve a greater degree of effectiveness from this type of leadership education, it was felt necessary to establish some means of contact and follow-up with the audience. Those members of the group working in local churches agreed to arrange evaluation sessions for each department as it would be presented. These groups were to meet, either at the time of the program or some other convenient time, to evaluate the television session, discuss effective teaching methods, note features that could be adapted to their own situations, or make suggestions concerning the production of the program. The following is part of an evaluation sheet prepared by the Directors to be used in these groups:

The purpose of this sheet is to help the observers consider thoughtfully the what, why,

when, and how of teaching. Look for *reasons* in teaching rather than criticizing or praising the instructor.

What was the purpose of this session?

What was the place of the teacher in the session?

How are the individual needs and interests of boys and girls met? What evidence of growth on the part of each individual boy or girl was apparent?

What activities were used? Why?

How and why was the Bible used?

When did worship occur?

What religious concepts were a part of the learning experience?

Considering the session just completed, what should be planned for next week?

How can the family help to make the experiences of this session of lasting value in the home?

How can the home and church work more closely together to accomplish the desired results suggested by this session?

#### V

Promotion has been a major consideration of the group. The United Churches office has sent letters to the ministers and church school superintendents of the area, enclosing bulletin board flyers. Churches in the area have cooperated by placing announcements in their bulletins and by informing their church school teachers and workers of the educational values of the program. Those members of the Christian Education Fellowship who were teaching in leadership training schools recommended the program as a demonstration school for those courses dealing with the age groups presented during that time. Response from these viewers was enthusiastic. Parents and teachers related that seeing the program helped them to understand and accept the concepts and methods discussed in their classes. One teacher who previously opposed the educational program in the pre-school department of her church has become an enthusiastic leader in the nursery department through the combined influence of the leadership training class and the television program.

The program offers a leaflet concerning some aspect of the religious education of children to those who wish to write for it. One writer, expressing appreciation for the help given her through the program, re-

quested a quantity of leaflets, stating, "I am sure a lot of parents will not take the time to write for a copy so I would like to make them available to the parents of the church school I attend." Comments have been received to the effect that some parents are beginning to realize how they can utilize church school experiences with their children at home, and in turn, how they can contribute to the efforts of the church through their family experiences.

There has not been sufficient time nor

experience with the program to warrant definite conclusions as to the effectiveness of this type of program, its sustaining powers, its over-all values in leadership education, or its influence outside the circle of church-minded people. "Church School in Action" is still relatively young, but enthusiasm and progress thus far would seem to indicate that it has been a worthwhile venture, and that it holds greater possibilities to be realized through continued cooperation, effort, and faith.

## II

### FIELD TRIPS COMBINED WITH WORK PROJECTS

Bonnie Hall

*Parish Worker, Trinity Lutheran Church, Hagerstown, Maryland*

"WHAT HAS happened to our son? For years we've been waiting for him to really 'talk' with us. After that Luther League meeting Sunday evening he came home and talked for two hours. What stimulated all this conversation?" This question was addressed to me as I was in the process of home visitation.

Meaningful family discussion was just one of the results of a Jr. High League field trip — work project. What had our young people done? They planned and carried through what is usually considered an ordinary service project. Yet the results were far from ordinary. Description of the project will illustrate how field trips combined with work experiences can be used to vitalize religious education.

#### *Young People Assume Responsibility*

Our energetic young people love the thrill of exploring, discovering, creating and being useful. Few of our youngsters were aware of the desperate needs of people within our own community until, following a common custom, our League decided to prepare food baskets for needy families. A reliable source provided our youth with names and addresses of deserving families. Eagerly the young people located the homes on a city map and

organized transportation to their destination.

Canned goods from the homes of Leaguers flowed into our recreation room and offerings had been received for the purchase of perishable foodstuffs. With everything assembled the youth dressed up the cartons with religious pictures which they collected. Before our exodus from the church a youth committee led us in worship and in this manner we prepared ourselves and (by our prayers) those whom we were to visit.

Sharing of talents, tithes and time — here was real youth stewardship. Adults, inclined to consider young people superficial, scatter-brained, shallow, or irresponsible would have been amazed to see our Leaguers in action. Perhaps the young people themselves were surprised as both boys and girls cooperated in decorating, packing and delivering the boxes to the homes that Sunday evening. Self-consciousness and adolescent segregation were forgotten as the visitors returned to share their experience. What a sense of accomplishment our youth felt, for they had planned and carried through their program with little outside intervention. How excited their voices became as they related the accounts of their findings!

#### *The Results*

"You should have seen it. Ten people liv-

ing in one room. . . . The father drinks and hadn't been home for two weeks. . . . One of the children had the measles but was running around without attention. . . . They didn't even have 'running' water . . . the steps were broken. . . . All one family had to eat was a loaf of bread."

Our leaguers, young people from upper economic groups, were shocked by the housing conditions of the underprivileged in our city. Little had they imagined that such conditions existed. The security of their own homes presented a striking contrast to those visited. The economic aspects of family life were not the only observations, for one youth called attention to the "closeness" of one family despite existent poverty and struggle for survival. Surprising as the discoveries may have been, our Leaguers were more shocked by the fact that they met antagonism as well as gratitude.

"People watching from other apartments called us names," reported one girl. "Yet the family to whom we gave the box was so grateful that we're glad we went." Worship had prepared them for a Christian attitude toward destructive criticism. The grateful thanks of a mother for a carton of food made them aware of their own ingratitude for their countless blessings. Here was a living message of Christianity to the donor and the recipient, the church and the unchurched. Our youth had laid the foundation for later visitation work as confirmed members of their church.

From our meeting the Leaguers hurried to their homes to share their experiences with their families. Parents caught their enthusiasm and were stirred to greater interest in the League and its activities.

Why was this experience such an enriching one? First the need was realized. Then action was taken for immediate improvement. Often people see conditions of life which need attention and help, or sense attitudes which should be changed. Usually a feeling of sympathy exists, but results in no constructive action for change. It is essential to study the needs, to see the needs, to meet the needs. Those viewing, studying and

participating have needs as well as the recipients of their help.

#### *Various Types of Trips-Projects*

The church and community provide the environment for trips and projects. Examples will illustrate typical trips and important results.

In visiting a boys' reformatory, the young people more fully realized their parents love and care. They took definite action to include rejected peers into their groups at school to help prevent further feeling of rejection, a factor in delinquency.

After visiting a county jail, a most profound discussion about the meaning of forgiveness ensued. The Leaguers realized that the prisoners had need of reading the scripture in words they could understand. They purchased Bible comic books to give to the inmates. Some of the group stressed need for understanding in living with the prisoners later in the community. Others wanted to help find homes and employment for released prisoners. One boy's father found work for a former inmate.

A trip to a mental hospital enlightened us as to the nature of the mental illness. Negative attitudes towards patients of this type were corrected. To cheer the patients we collected flowers, arranged them in centerpieces and took them to the hospital for use in the dining hall.

Calling on shut-ins broke down barriers in age differences between youth and adults. We made gifts and gave them to the shut-ins during visits. In baking cookies and packing fruit baskets and taking them to the shut-ins our youth came to greater understanding and acceptance of the older members of their own family circle.

During one of the visits when a blind man asked the young people to pray, none of them felt capable of offering oral prayer. One suggested silent prayer and upon their return wished to learn how to compose a prayer for the sick.

#### *For All Ages*

Examples have been given for Junior and Senior High School age young people. Actually field trips — work projects can be used with all ages.



Young children in studying units such as God's helpers visited these helpers in their places of work and later assisted to show gratitude for the contribution of the workers.

Elementary school age children collected toys and clothing for needy children and took it to the children.

Many adults' religious education consists of listening. How they appreciate field trips — work projects. For instance in supporting seminaries or colleges a trip to these institutions showing their gifts in action is thrilling. In planning for building expansion visiting other churches and then working at plans is beneficial.

### *Regularity*

Once a group has made a contact with another group in the community for a truly religious experience the work should continue regularly. (The young people who took boxes to the needy have asked if they might work with the families to improve their living conditions and to improve their surroundings by planting yards and gardens.)

Usually the programs slack off during the summer. This is an ideal time to plan and carry through field trips — work projects. Purpose and pleasure are combined in such summertime projects.

To study, to see, to sense the need and to act upon it, this is religious education.

## III

### WAYS JUNIOR HIGH STUDENTS LEARN

Helen Khoobyar

*Director of Religious Education, The Church of Christ, Congregational, Nussington, Conn.*

THIS is a brief description of learning-teaching experiences in a junior high department covering a period of about three years of church school work. It is the product of an "open" or "creative" curriculum which has been put in use for several years. In-service education opportunities are made available for the teachers. Coaching conferences are numerous and continuous. Teachers are encouraged to learn about and to try methods for creative and functional teaching and learning. The writer has only guided these teachers who have faithfully and anxiously developed and carried on the program.

Our description begins with the seventh grade three years ago. There were twenty boys and girls in the class. Majority of the students were of average intelligence and interested in church school. Several were above average and seemed to be "bored" easily. Some came to church school because they wanted to come and others, because they had to. There was the brilliant fellow, the quiet, the noisy, the curious, the clown, the energetic, the slow, the gay, the moody — a typical seventh grade!

"The Life and Ministry of Jesus" was the year's course for this grade. The subject was to be developed according to the needs and interests of the group in one hour session on Sunday mornings.

On the first day of the school, initial pupil-teacher planning identified important needs. Questions as to what the class knew about Jesus made it clear that certain phases of his life should be restudied and thought of carefully. Furthermore, asking the class what they would like to know about Jesus involved the learners in the process of determining possible objectives. This provided the teacher with valuable insights as to the matters that were important to the students. These were some of their questions: Why is Jesus called the Son of God? What made Jesus a great man? How did Jesus heal people? What is a miracle? Why did Jesus have to die on the cross? Did Jesus really rise from the dead? Are we going to rise from the dead too? These, and many other questions were printed on a large poster and kept in class throughout the year. From time to time more questions were added and answers sought. It was made clear

to the students that no one answer could be given to any one of the questions, and that this was a long and continuous study.

As an outgrowth of the preliminary session, the class launched into a study of the life of the church during the Roman persecution and the need for the writing of the Gospel of Mark. The immediate question was, "Who was Mark?" One member volunteered to report to the class her findings. The class was encouraged to do some reading about the Roman Empire during the fifth, sixth and seventh centuries. It was suggested that each student try to read the Gospel of Mark at one sitting without any interruption. Only seven students reported to have read the Gospel at one sitting. Some found it hard to understand what Jesus said but could understand what he *did*. The main purpose of the course was finally decided upon, it was to find out who Jesus really was, what he meant to his followers and how they caught his spirit and passed on what he was and what he taught to others.

At this point the two teachers and the assistant were concerned with the learning opportunities which could be made available for the students. It was understood that the students would learn the content only if the approach used was congenial to them. Several activities were suggested in order to meet the varied individual needs of the pupils and help them develop feelings of need for the knowledge.

A group of ten boys and girls decided to edit a Palestinian newspaper, "The Galilean News" an eye witness to some of the events that were happening during Jesus' time. A local newspaper was examined as to its content. The group was divided in small committees to work on different sections such as, front page, local and foreign news, business, sports, society and advertisements. Detailed information for this research was mimeographed and made available. At first the progress was slow, but as time went by, the enterprise grew in interest and possibilities. The pupils threw themselves into it, giving extra hours on Saturday mornings to the work. Dictionaries, books, and visual aids were consulted. Libraries and art mu-

seum were used. This research provided a rich background for the study of the life of Jesus. The students became acquainted with political, economical and religious conditions of the time. They expressed themselves as they went along in planning, discussing and writing. With the help of the teachers the accounts were gathered, discussed and edited. The work was creative and original.

While some were working on the paper, there were those who were making a series of slides depicting incidents from Jesus' life. This meant study of the scenes, costumes, settings and characters. Two Palestinian maps were made, one in bas-relief and the other illustrating special events that took place in different localities. Work committees were rotating groups. Each person was given a chance to participate in as many experiences as he showed interest in and felt the need of knowing.

Almost each class session started with work. This was followed by a period of group discussion. At this time the students showed their findings, crystallized their thinking and gained more information. Real incidents from the life of the students such as fatal accidents, theft, deformity, raised questions about God's love and power, prayer, forgiveness, love. How does God punish? Did Jesus mean wrong was never to be punished? Is police force unchristian? Is capital punishment Christian? Is war wrong? These, and many more questions were asked and discussed. Class discussions about Jesus' teachings and healings led to the writing of front page news and editorials of "The Galilean News." Here are a few extracts:

"... and calls God Father. He says that God cares and loves each person. Each person is valuable because he is just that person and not another."

"It is surprising that this man does not hold a grudge against anyone. He has been seen with tax collectors, Roman soldiers, . . . He likes people. He sees some good in them."

"He helps people who are lonely, afraid and disappointed like Simon son of Abraham. He encouraged them to discover new powers in themselves and this makes them well and ready to work."



"... was the girl really dead? We do not know. We will wait until we know more about this man."

Learning took place by role playing. The drama and fun of this activity was highly motivating and brought richness of ideas. Boys and girls identified themselves with a Galilean fisherman, a Pharisee, a Roman official, a tax collector. The retired members had a chance of self-expression and received group recognition while the talker took the part of the one who listened.

A trip to a synagogue created knowledge and appreciation. A doctor was asked questions about mental illnesses; a lawyer was asked how he defends the guilty person, and whether or not this is Christian.

At the end of year the class had a review session with their parents. There were two issues of "The Galilean News," a series of slides on the life of Jesus, maps, posters showing some of Jesus' teachings, and a few paintings. These are some of the conclusions the class arrived at: Jesus accepted the beliefs of his time in regard to medicine, science, evil spirits and angels. He was able to change the thinking of the people by helping them to know God and try to find His will. Many of the things he did we do not understand but we do know that his followers caught his spirit and we can do the same by trying to know more about him. Some of the things Jesus said are final; the Golden Rule, the Great Commandment, brotherhood as the best kind of living, better to give than to receive. Who Jesus was and what he said make him unequal in history.

The class moved on to the eighth grade with three teachers and twenty-five members. The theme for the year was "The Story of the Church." Once again the group faced the Resurrection faith. The accounts in the Gospels were studied and compared with I Corinthians 15. A group of boys and girls wrote a play on "That Amazing Man, Paul." This was based on a television program, "You Are There." Paul was interviewed in prison in Rome where he was dictating some of his letters. The narrator ends with these words, "... finally under

Nero, was put to death. His immortal words in I Corinthians 13 will always remind us what an amazing man Paul was."

One of the members of the class who did not want to do anything but carpentry, made Paul's boat. As a result he understood a study of Paul's journeys and reported his findings to the class. Another member who was interested in collecting stamps from Greece, reported his findings about the growth of the church in that country. The class worked on a Time Line showing the history of the Church. Visits to the Catholic Church, Greek Orthodox and Episcopalian Church brought new insights and raised more questions. Another play on Martin Luther was created. Extracts from *Here I Stand* by Bainton were simplified, mimeographed and made available to the students. The narrator, according to the play interviewed Martin Luther at home, in his law school, at the monastery and before and after his excommunication from the Church.

An attempt was made throughout the course to bring the application of learning to practical life situations within a setting with which the young people could identify themselves. The students were asked what they had learned from their experiences which they felt they could really use, and what they had learned for which they could see little or no use. This direct evaluation helped the teachers to bring meaning to the things that the students did not seem to feel were important to them, and to face the problem of whether some activities might be substituted for others more meaningful.

At the end of the year there was a sharing program with parents. The group was looking forward to another year of continuing study.

This year there are twenty-seven in the Ninth grade. There is one teacher who at occasions is assisted by her husband. The class has started with a study of "Religious Questions." The members have been given ample time to express their feelings and insights. The teacher has allowed and encouraged doubts, confusions and rebellions such as Virgin Birth, Divinity of Christ,

Life after Death, attitude toward Catholics and Jews to be brought out into the open. The atmosphere of acceptance and permissiveness has stimulated the students to ask questions. The teacher has tried not to give static answers but encouraged them to share their curiosity and doubts. She has tried to develop respect for several possible points of view and pointed out that throughout the history sincere Christians have often held varied views on certain issues. The students have done research, they have asked questions, interviewed people and at times members of the class have led discussions. As a result of these class sessions more than two hundred questions have been compiled and referred to. Here are some of the questions: What does it mean to do God's will? Why do we worship God? What does worship do for us? Can God do anything? How powerful is God? What difference does God make in our lives? How do we know what is good and what is evil? Is it possible for someone who is not a Christian to be as good as a Christian? What do we mean when we say Jesus was divine? What is the difference between Protestant Communion and Catholic Mass? Is Christianity the best religion? Why should not religion be taught in schools? Why did not God create the world perfect? Did God create evil? Is there an end to this world? How do we know we will live forever? Are we going to see God in future life?

The enterprise is growing in meaning and extent. Every week the members discover new ideas and develop new attitudes, they find new facts and reach new convictions. The class also meets with the minister during the week to prepare themselves for joining the church. There have been numerous extra activities such as parties, hikes, picnics which have brought the members closer to each other and to the teachers. The average attendance has been ninety-five per cent with six Sundays of perfect attendance. At the present time the group has been organized as a separate Youth Fellowship and will continue to be so next year. It is hoped that this will solve one of the great problems of a "mass" Youth Fellowship composed of three high school grades with different needs and interests.

In summary we can say that the whole study beginning in the seventh grade has been an on-going enterprise full of thought and activity. The pupils' knowledge and vision have been broadened and life's purposes strengthened. They have realized the fact that there is a vast knowledge for them in store and that there is no time when they can stop in their religious growth. Furthermore, lay teachers have found deep satisfaction in learning and discovering with their pupils. They have developed faith in the potentialities of young people and have felt the power and resourcefulness of God which can transform lives.

#### IV

### PARENTS-STAFF RELATIONSHIP IN JUNIOR AND SENIOR HIGH

Robert E. Poerschke

*Minister of Education, Myers Park Baptist Church, Charlotte, N. C.*

A CHURCH NOW fourteen years old, having a membership of sixteen hundred, located in a suburban area in a large southern city and consisting of middle and upper class socio-economic levels of people, furnishes the background for this report.

It should be pointed out from the start that it would be impossible to support, scientifically, the evaluation herein set forth. Per-

sonal observation and first-hand reports, as well as participation in all parts of the program, serve as a basis for the following remarks. The writer is impressed that there is a close parallel between the strength of the junior and senior high programs of this church and the parent-staff relationship in these departments.

At one time the minister taught the senior

highs and the associate-minister taught the junior highs. These ministers met regularly (monthly), with the parents of each of the six high school grades. Each minister also taught a parent parallel class on Sunday mornings; prepared study questions and gave tests, week by week, and issued report cards each semester. At this time the junior and senior high departments had an enrollment of almost 100% of all eligible students in the church family and an attendance record throughout the school year above 90%. Interest was high. Student participation was free and generous. Growth in personality and religious understanding was evident in reactions and comments from the students, their parents, leaders, teachers in high school, college professors and others who were acquainted with them.

From the start of the church, there was much support for a strong parent-staff relationship. The founders of this congregation thought that the youth area was among the most important of all areas in the church and that high school students must be adequately ministered to by the church and through the home. There was agreement between staff and parents that the church school program would gain in prestige and in psychological significance as it took the serious form of the public school approach (study questions, tests, reports to parents, parent-staff relations, standards for advancement, and graduation). Students and parents were known to boast, "We have tests and PTA groups at our church." Religious education took on the quality of "serious business."

Regular meetings of closely-knit parent groups brought to the surface much that would have gone by unnoticed otherwise. Participants in these meetings gave attention to the needs, interests, problems and decisions of the families involved. Not only was thought given to the religious nurture of the teenagers but there was also much consideration of the total relationships of the boy or girl with his home, school and social community. Under a minister's leadership it was possible to discuss quite frankly these matters of concern and to find much agreement of approach to the teenagers among parents and

between home and church. Always the ministers stressed the importance of agreement, not on a superficial or mechanical level alone, but especially on the plane of highest Christian standards.

Well knit parent groups, meeting regularly, allowed, under church sponsorship, the organization of strong "gangs" of the children. Because of such groupness better levels of teaching were obtainable. Even as when a group which is together a great deal will determine its own social customs, so also a group which is congenial can be led more easily to set for itself standards of living that are based upon Christian principles. The matter of exclusiveness does, at times, enter into such group experiences, but it could be pointed out that there is merit in having a feeling of "being separate from" others who are not following the highest Christian ideals. In any event the problem of exclusiveness was far overshadowed by the growing strength of character made possible through these teenage families within the Christian family of this church.

Regular meetings of parents on each Sunday morning were possible during the "opening" periods of the Adult classes and during the "home room periods" of the students. At this time the parents were relatively free and ministers were not busy and could therefore present to the parents, one week in advance, the material that would become subject matter for the students on the following Sunday. These parent parallel groups had great value. Parents were able to grow in religious stature with, and before, their boys and girls. Parents had understanding and direction in supervising religious study at home. It was possible for them to encourage discussion and bring about teaching experiences within the family unit. Through such concern for religious matters in the home church school classes became more meaningful and effective. Best of all, the parent parallel class helped to establish closer working agreement between the church and the home.

In the monthly meetings parents left the specific Sunday by Sunday approach in favor of concern for the individual that is the sub-

ject of Christian nurture. Adolescent psychology seemed frequently to be the topic of interest. Specific problems (dating, car allowances, vocation) were also taken up. In every event all possible information was brought into the picture and conclusions or tentative plans of action were set up in the light of the best Christian use of such facts. agreement of attitude, on the highest Christian level, between religious teachers and parents.

Such a program of parent staff relations had its best success while the church remained numerically small, but such a program was also so attractive that it became impossible to maintain small groups and professional leadership (Minister and Associate Minister). The inevitable and natural transition was to lay leadership. It must not be deduced that no lay leadership was involved earlier. Nor should it be thought that such a change is bad, even though in this case it was resisted as long as possible, and, here the change caused a step back to a program which had to give up many of the desirable features described above.

In this transition the parents and staff became united in seeking to gain all the values of such a program as had previously existed under professional leadership by a more detailed use of lay leadership to do the job which each person might be most capable of doing. A similar program was begun, lay led, and on a grade level (seventh, eighth, ninth, etc.) rather than by departments (Junior High and Senior High), with each grade being divided into two or more groups depending on numerical size, on the public schools attended, and on the student's home location in the community. Each group, it

is now hoped, will have a team of teachers and leaders. The first responsibility of such a team will, of course, be the teaching program. As soon as possible the teachers will be asked to add to their teaching role the task of setting up a pattern of study questions and a testing program, and then to develop monthly meetings, and eventually to encourage regular Sunday parent parallel classes. The size of each team will be determined by the skills of the people who make up the team, and the jobs that the team decides must be done. An ideal team might eventually include a pair of leaders who would alternately teach students and parents each Sunday morning. It might also include another person who would, with the help of the teachers, devise a pattern of study questions and tests which would be used. Another member of the team might assume responsibility for the monthly parent meeting. He could become the resource leader who would organize this discussion group and see to it that it had continuity and depth and adequate leadership and resources.

Already the teaching team idea and the test idea, with reports and records, have been set up in several groups. There have also been monthly parent discussions. Interest is growing, and leadership is developing, which will allow advancement in this type of program. Although there was an obvious setback at the time of transition to a lay led and simplified program several years ago, it seems now, without statistical evidence to substantiate conclusively, that there is growth in the strength of participation, and in the value of the program in the groups where parent-staff relationship has been established.

## V

**A CANADIAN EXPERIMENT IN LEADERSHIP EDUCATION**

William F. Clarke

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## I

**L** EADERSHIP training is not the essential element in a curriculum for training leaders. At least that is the finding of this Centre established to provide a more able volunteer leadership for the United Church of Canada on the Canadian prairies.

Perhaps one of the characteristics of a healthy church is that it should need leaders, for if the time should come when it has all the volunteer leaders it can use, we will know it is failing seriously in its outreach and mission. However, if the shortage of volunteer leaders becomes seriously acute, the church may become a priestly preserve. Or it may lose its personality-building curriculum activities, substituting a catechetical routine that would be sterile and inadequate.

The shortage of able volunteer leaders for Christian Education activities harried United Church leaders on the prairie. Sunday Schools were being hampered, mid-week religious education activities were being dropped, church camps and vacation schools were handicapped. An extensive survey revealed a serious shortage in every pastorate except one. (That minister reported that he had one volunteer leader which was all he needed, but if his program continued to grow, he would need one more).

The survey indicated a large number of young people, who, having grown up in our church program, were willing to work as volunteer leaders in the church, but felt ill-equipped to offer the kind of leadership they thought was needed. The average person who did become a volunteer leader had attended the regular Christian Education activities of the church until he was eighteen. Then he had dropped out of church activities almost completely for seven years before coming back into the church as an active volunteer leader at the age of twenty-five. A check showed that the main reason for this

seven year absence was a fear of being expected to do something as a volunteer leader which he was unable to do.

It would seem that a Centre was needed where people could go to prepare themselves for Christian leadership, a Centre able to take potential leaders as they are and help them develop into the religious leaders they could become. It should take them with all the variations found among a group of volunteers and offer them a total experience of development and training to enable them to return as more able workers.

A residential experience would offer the most fruitful learning situation. No unnatural requirements such as rigid age limits, formal schooling, or financial status, could be imposed if a candidate were willing to learn and willing to share what they learned with others after attending. The main study period would have to fit the rural year — from harvest-time in the fall until seeding-time in the spring. Opportunity to live and study and work and worship and play together was essential, for the ability to do so is as essential in a Christian leader as the abilities to teach and to learn.

## II

So the Prairie Christian Training Centre began. Carefully it launched its experimental program in rented buildings. From a small beginning the student body began to grow. Guest leaders were invited to give courses and to share with the students in the thinking and planning and experiences of leadership. Ministers, laymen, missionaries, artists, musicians, Christian Education workers, all came and shared and grew and helped the would-be leaders grow too. They did dishes together, chatted, worshipped, studied, planned and enjoyed workshops and lab schools. They compared their hopes and plans and shared their doubts and beliefs. Contributions from friends and groups provided the necessities.



Gifts of meat, vegetables, fruit, books, all seemed to meet each new need and drew the growing group close to the church in the whole joint effort.

Permanent buildings were soon needed and with gifts of \$150.00 from the students and an awareness of the need for a main building, a \$120,000.00 building was begun. Laymen came to study and work. They spent their summer holidays at it, they sent their money and gifts. The winter students worked as they studied until the building now stands complete.

### III

Perhaps a case study of John will illustrate the purpose of the Center and the teaching-learning process offered there.

John was a steady, quiet farm lad, anxious to serve the Church and community and to share with others the Christian convictions that he cherished and that they seemed to need. John was forty-two years of age. He had his Grade VIII. He batched on his farm two miles from a little village. There was a United Church in the village, but no minister to guide its activities. A young student came to the town one summer and started a Sunday School, asking John to help. Every Sunday morning he walked the two miles to the little church and helped teach the thirty children of all ages gathered there. Then the student left to go back to college. John had to choose between letting the Sunday School drop, or trying to keep it going by providing all the leadership himself.

Every Sunday John faithfully walked the two miles to town, opened the Church door, lit the fire and waited for the church to warm up and for the thirty children to come to Sunday School. Then he helped them get settled and tried to teach thirty children of all ages. He did not know how to teach as he should. He did not know how to superintend a Sunday School, or how to plan a worship service, or how to work with children. He did not know his Bible well and his beliefs were foggy convictions gathered into a scattered pattern that seemed to meet some of his needs, but were hard to share with this inquiring group.

Then John heard about the Prairie Chris-

tian Training Centre. He came. He lived with the other young people and the leaders. He helped plan and lead evening vesper services and the morning chapel periods. He chatted with the leaders about the activities and interests of each age group. He worked in fellowship with others. He learned about the Bible — the Old Testament, the New Testament — how they came to be and what they had to say to him today. He reviewed his faith, studied the faith of the Church and wrote a statement of faith for himself that he could defend and express. He gained experience in speaking in public, chairing meetings, teaching a class, leading groups. He learned to do research and plan projects and activities. He studied Christian art and symbols. He learned new hymns and how to use music in worship. He helped write religious plays and costume and stage them. He learned new crafts — creative ones that would help him work with groups. John grew in experience and enthusiasm. He gained confidence and a new security. He saw the new opportunities of supervision open to a superintendent. He caught a new appreciation and understanding of himself and of others. John could hardly wait to get back to his little Sunday School.

He still farms on the same farm and he still travels the two miles to town on Sunday morning. He still has the same children in his little Sunday School. But he has recruited and trained three teachers to teach three classes instead of doing it all by himself. He has three associates to work with the three teachers. As superintendent he has had an opportunity to start a small Bible class for the parents. He has organized a mid-week boys' group to supplement the Sunday lesson and better reach the Junior boys in a variety of activities. The adults wanted a mid-week program too, so they have organized a Church farm forum group to consider the relations of their farm work and their religious beliefs. John has one of the finest little Sunday Schools on the prairie. Wherever he goes, as long as he lives, the church will be strengthened. Christian leadership is an attitude, an appreciation and a relationship that need not speak from the front of a

church, but flows from people in a creative relationship, enabling them to be and to do the things that their highest inner selves suggest, and enabling them to respond with more Christian understanding and concern. John caught that attitude and understanding at the Prairie Christian Training Centre.

#### IV

To become an able Christian leader, a person must have room and opportunity to develop potential talents. The process is not just one of transferring information, but is one of personality development. To be fully effective, it should be based on a living relationship in a setting that allows the fullest possible freedom for development. Finances should not be a decisive factor. Formal schooling should not be an impediment, or lack of it a cause for fear, for some potential volunteer leaders have only lower grade standing, others have full high school or college and university work. Yet they all need the experience offered here. To give every student a fair beginning, it is explained that the whole life of the Centre is the total course. No one passes or fails on the basis of courses or examinations. They come for help — we offer our best help. If they are better leaders when they return home, they have passed, if not, they have failed, but we have failed with them for we are working together. By careful supervision and counsel, the students are helped and watched. Intelligence tests, vocational preference tests, sociometric scales and other aids are used for effective guidance. The whole living relationship is the fertile soil in which the leaders grow.

To become an able Christian leader, some need confidence. This they find in the supporting fellowship. Some need security, others an ability to follow, for no leader can truly help a class if he is unable to follow as class members learn to lead. These abilities develop and leaders gradually emerge.

Janet, who had worked in a store for nine years, and who planned to be married, wanted

to be able to give leadership in her new home and church and community, and she came to learn how. She did learn. She is now filling a vital role as Sunday School superintendent and key volunteer layleader in her new home community.

Fred, who had been a newsie on the railroad, found his faith inadequate for the trials and temptations of that job. He came and worked out a sound faith and developed a new interest in the Church and its mission. He went back to school and is now studying for the ministry of the Church.

Anne, a graduate nurse, had nursed her for two years. She saw sickness and hopelessness until her faith began to fail and her usefulness to others diminish. She came to the Centre. She studied and worshipped and discussed, and found new interest and possibilities for service. Now she shares a quiet certainty and faith with her patients and she finds a new life in the Sunday School class she teaches.

Karl, seeking for Christian democratic answers to the questions raised by his boyhood life of hiding from allied bombs in West Berlin, came. He asked hundreds of questions, needled every leader, challenged every thought. He is now preparing himself to become a medical missionary.

A hundred and twenty leaders like John and the others have now gone back to serve their church. Eight hundred have shared in the short summer refresher groups and work camps, five hundred in the spring and fall retreats. This is making a difference in the life of the Church. But it has become evident here that leadership training is not the essential element in training leaders. The interaction of a Christian fellowship, the real life experiences lived in a creative environment, and the opportunity to develop a growing personality, are more essential than formal training which, with other resources, can then be used effectively, finding its place as a tool for the growing leader.



## VI

## COLLEGE LABORATORY EXPERIENCES IN CHRISTIAN LEADERSHIP

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*Dunbarton College of the Holy Cross, Washington, D. C.*

COLLEGE catalogues listing primary objectives of institutions which they represent not infrequently indicate that they aim to prepare students for responsible Christian living in today's world. Whether or not such an objective is specifically stated, it is surely implied by the very nature and existence of a Christian college. To provide one instrument in a broad, systematically prepared program ordered to such an end, Dunbarton College of Holy Cross, Washington, D. C.,<sup>1</sup> provides its students with opportunity, as a co-curricular activity, for membership in the College Unit of the Confraternity of Christian Doctrine. As in the case of other colleges, the unit is aggregated to the CCD Unit, Shrine of the Immaculate Conception, Catholic University of America, Washington, D. C., and functions under the jurisdiction of the CCD archdiocesan director and the immediate direction of a faculty moderator. This Confraternity of Christian Doctrine college program is a laboratory experience, academically considered. It is organized and directed for the purpose of developing Christian leadership and responsibility not in theory only but likewise in practice, in religious instruction of the young.

Since the Confraternity of Christian Doctrine by papal directive is a lay organization whose parochial officers and members work in each parish unit in cooperation with a priest director, who in turn is responsible to a diocesan director appointed by the bishop, and since its primary function is to provide adequate religious instructions *by the laity for members of the laity* deprived of opportunities for more formal and adequate courses in religion, the Confraternity

both by its scope and purpose offers the type of apostolic service for which Catholic college students would theoretically be best prepared. It is the apostolate which by its intrinsic nature is connaturally fitted to the intellectual leadership which the Church and a Christian society have a right to expect from adequately prepared college graduates.

In today's world, with more than half the Catholic pupils of elementary school age and more than two-thirds of those of secondary school age not enrolled in a school system providing religious instruction, there is an absolute demand for the development of a catechetical program in Catholic colleges. If they are to meet adequately the need for trained catechists among their graduates they must provide that training directly, and not merely hope that zeal and knowledge will somehow subsequently combine to effect the desired result.

Accordingly, an ever increasing number of Catholic colleges are introducing and developing carefully directed programs of Confraternity of Christian Doctrine activities. Dunbarton's program is not in any sense unique, but rather typical of that followed by other colleges conversant with current social needs. By reason of the fact that Dunbarton's program has been operative for more than ten years, however, its fruits are possibly more mature and more easily subject to evaluation.

Because the Confraternity of Christian Doctrine aims to provide a carefully prepared program of religious instruction for pupils on the elementary and secondary school levels, which it must necessarily administer in a minimum weekly hour or two of class, either at the end of a school day or over week-ends—often enough in physical settings not conducive to good teaching and learning—those preparing to participate in the program ought to undergo a specialized

<sup>1</sup>Dunbarton College of Holy Cross, founded 1935, is conducted by the Sisters of the Congregation of the Holy Cross, and has a student enrollment of some 200 women. It offers the B.A. degree and has a faculty of some 35 members.

training. Basically, participation in the program as a lay catechist requires not only an adequate knowledge of religious truths to be taught proper to the respective educational levels, but an efficiency in adapting methods of teaching these truths to the particular needs of pupils of diversified religious experience. All this must be done within a framework of minimum time and physical resources for this efficient adaptation.

Since all students attending Dunbarton College are required to pursue eight semester-length courses in theology in a fixed sequence, and to maintain therein the same intellectual and academic standards demanded in other departments of the college, those participating as members of the college Confraternity program normally have the necessary knowledge of the content of dogmatic, moral, and sacramental theology and of liturgy to communicate religious truth to pupils of elementary and secondary school levels. Moreover, they have or are concomitantly pursuing the courses required in any liberal arts college for the enriched cultural background so necessary for effective teaching.

To provide, therefore, the particular training in methods of teaching Confraternity classes, members of the Dunbarton College Unit pursue a non-credit course conducted after regular academic schedule which meets for twenty hours during the school year. Its aim is to prepare specifically the enrolled members to serve as lay catechists in the religious instruction of elementary school pupils. The course follows a regular series of pertinent lectures by the instructor on methods and techniques, together with readings of assigned materials and discussion of them by the future catechists. It is supplemented by teaching demonstrations presented by upperclassmen who have previously followed the course and who have been or are concurrently being enriched by actual catechetical teaching. All such demonstrations are evaluated constructively by the instructor who gives the method course, and are discussed under her leadership by the students who have witnessed them. Be-

fore the course is completed each student who has followed it must give in the presence of her instructor and fellow students at least one satisfactory demonstration of a teaching method of technique in imparting religious instruction. Candidates who complete the course are presented by the Reverend Martin W. Christopher, Archdiocesan Director, with a formal certificate signed by the Most Reverend Patrick A. O'Boyle, D.D., Archbishop of Washington, which entitles the recipients to be accepted as lay catechists in any elementary CCD school of religious instruction in the Archdiocese of Washington and which is likewise honored on a similar basis in other dioceses of the United States.

In order that the benefits of such training may become immediately operative, those who have received the certificates are encouraged to offer their services in the local parishes or in religious vacation schools. Annually, the services of these catechists are solicited by certain local parishes and the collegians respond generously in answer to these requests.

Training in the Confraternity program for the religious instruction of secondary school pupils is also provided at Dunbarton. Experience has demonstrated that the technique of group dynamics is the most efficient instrument for the imparting of religious instruction to pupils of high school age. Accordingly, in order that the collegians may gain mastery of this technique those who have completed the course in elementary methods are eligible for participation in the discussion club and work-groups conducted semi-weekly throughout the regular academic year under the auspices of the CCD College Unit of Dunbarton. In this activity each student not only regularly participates in a discussion club devoted to the consideration of some aspect of dogma, morals, or liturgy, but she must also serve in turn as discussion leader and prepare the materials for the club or work-group over a designated period of time. In this way she becomes immediately familiar with the informal method of directed group participation so effective in the learning process on

the adolescent and adult levels. Even if the participant never formally undertakes the religious instruction of public secondary school pupils, such training will prove invaluable for her as leader or participant in the Adult Religious Discussion Club program of the CCD, organized and sponsored both on parish and diocesan levels, as well as in Cana Conferences, the Christian Family movement, and in the many other programs provided for enriched Christian living which are operative in every diocese in the United States.

Since fundamentally, however, the goal of the Confraternity of Christian Doctrine is to provide in every parish a school of religion offering facilities for the adequate religious instruction for pupils of all ages, and since such a school so organized, is to be staffed and administered by the laity under the authority of a priest-moderator, the college laboratory period of training for such work must provide acquaintance with established, efficient methods of organization and administration, as well as of instruction. Members of the Dunbarton College Unit of the Confraternity by means of a discussion club technique study the details of the usual parish organization of the CCD and its various instruments and committees. The stipulated duties of the various officers of the future parish unit of which they may become members are examined carefully. The various related services of members designated for the efficient achievement of the objectives of the Confraternity are studied in detail. Students become acquainted not only with the theory but wherever possible with the practice of techniques of efficient recruitment of pupils, the use of interview to determine causes and cures of absenteeism, poor study habits, neglect of religious practices, etc. This work is carefully systematized through the work of the committee known as Fishers or Home Visitors in the CCD program.

Similar opportunities are provided the students for acquaintance with the work of a committee known as Helpers. Their program of activity seeks to provide the lay catechist with suitable visual materials and

pupil awards, necessary transportation for pupils whose parents are unwilling or unable to bring children to and from the catechetical center, and counselling services for pupils recommended to be in need of such direction by the catechist. The Helper likewise assists with checking and recording attendance and with any social programs of co-curricular activities which may be sponsored by the catechetical center. The program of the Helpers is determined by the specific principle that the catechist must be free to devote the relatively short weekly period of religious instruction exclusively to that end. All demands on her time and effort which might divert her from that purpose must be eliminated. As far as circumstances permit, students perform these services for their fellow collegians actually engaged as catechists in the local parishes.

What effectiveness in preparing the college graduate for responsible Christian living in the area of religious instruction is achieved through the Dunbarton College Unit of the CCD? Like every other spiritual and intellectual effort, it is impossible to measure its effectiveness by any material yardstick or mathematical formula. However, the following experiences of recent graduates and upper classmen of the college who have been actively identified with the program would seem to indicate that it has been effective in developing leadership in an area most crucially necessary in our present society, i.e., the imparting of religious truths in the lives of youth in the particular environment in which these young women live their professional and social life.

A student at present enrolled in the junior class, who from her entrance into the college has been active in the CCD program and whose family members are esteemed public servants in Honduras, Central America, on the occasion of her return to Tegucigalpa for the summer following her freshman year became deeply concerned with the total absence of opportunities for the religious instruction of the children of the servant class in the town of Zambrano where her family maintain a summer residence. Employing the techniques of her

orientation as a Fisher (Home Visitor), she gathered twenty-two children of the area and organized for them a religious vacation school which she then taught during the summer months. Realizing that her return to Dunbarton in September would deprive these children of continued instruction unless other catechists were provided, she succeeded in finding two young girls willing to undertake the work to whom she gave a brief pilot course and indoctrination, in order that they might carry on her work during the following months. Through her efforts religion textbooks in Spanish were provided, as well as the necessary visual aids, for the lessons which the novice teachers had previously been taught to present.

In the summer following her sophomore year, this collegian resumed the work of training of the two girls, who in turn continued under her direction to give religious instruction to a growing group of children. Through another concerted effort at home visitation and subsequent material assistance the children increased to forty-five. By correspondence with the assistant catechists during her present junior year at Dunbarton she continues to further the instruction of these underprivileged youth. The educational standard in this area is reported extremely low, since general education does not advance beyond the third grade. Who can say, however, that this initial effort at the instruction of children whose contact with religion has until now been only an annual occasion may not be the beginning of a program rich in spiritual fruit in future years?

Cordova, a remote fishing village on the rugged coast of Alaska, has been the scene of similar activity on the part of another graduate of Dunbarton serving there as a public elementary school teacher for the United States Government. She gives her week-ends to the organization and development of a catechetical program for the Aleut and Evak Indians, who form the predominant population of this isolated community facing the barren Aleutian Island chain.

Another graduate, returning to her native

Japan, has begun there the work of organizing a catechetical center in Tokyo.

In our own southeastern states Dunbarton graduates trained in the Confraternity apostolate and professionally employed in that area are bringing knowledge of religious truth to children in town and country. Areas completely isolated from any such opportunities except for the initiative and leadership of these Confraternity catechists are the chief beneficiaries. In areas less spectacular but none the less challenging, graduates and former students of the college are serving their local parishes either as catechists, discussion club leaders, or helpers and fishers in their respective diocesan catechetical programs.

A member of the present senior class is conducting a course for local Catholic high school seniors, as a co-curricular activity, to acquaint them with the general objectives and activities of the Confraternity and to equip them to serve as assistant catechists in overcrowded catechetical classes. They are thus being prepared to participate in this apostolate in their adult parish life. Other students now enrolled in the Dunbarton College CCD Unit have organized a panel discussion of the Confraternity and its apostolate, and are currently presenting the panel to Catholic high school student audiences in this area. Still others whose membership in the unit has made them familiar with the Parent Educator program of the CCD are effectively providing young mothers with scientifically prepared materials for the character formation and religious education of pre-school children.

The question may legitimately be asked: What is the percentage of collegians benefiting from the Confraternity program at Dunbarton College? Annually, an average of thirty students (about one-sixth of the student enrollment) enlist in this co-curricular program. Annually, some fifteen or twenty of these students complete the catechists' course and subsequently engage in active catechetical instruction in various parishes. But the effectiveness of such laboratory experiences in leadership training is not measured in terms of numbers; rather,

in the depth of mature conviction regarding the value of participation, the sustained enthusiasm which evokes a continued response to the program, and the persevering sacrifice which such leadership necessarily involves. In all of these Dunbarton is en-

couraged by two things especially: the response of her students to its Confraternity program, and the evidences of effective religious leadership in adult life by those who were members of the CCD Unit during their college years.

## VII

### A VACATION SCHOOL

Phyllis Storrs

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#### I

FOUR YEARS ago the Connecticut Council of Churches started an adventure at the Southbury Training School, one of Connecticut's schools for mentally retarded children. In cooperation with the School, a vacation church school program was set up for a two week summer period. The classes were taught entirely by professionally and semi-professionally trained religious educators who served on the Council's summer staff. Though trained in religious education, these workers were extremely limited in their experience with the mentally retarded, but their knowledge and understanding increased as they lived and worked with the children.

But having an adaptable staff and serviceable schoolrooms were not the only necessities for an effective experience with these children. A curriculum, or some guide and purpose to the class sessions was also needed. The search for suitable materials with concrete, realistic objectives presented a challenge to the Council (and indeed is still one of the most persistent and basic difficulties in the whole adventure).

Hence it was with some fear and considerable question that the adventure was begun. Each summer however, as our experience has increased, we have made new discoveries and are slowly learning how religion can be a part of the life of a mentally limited child. Indeed, we have often wondered just how meaningful our efforts are, but there have been a few outstanding experiences that seem to speak for themselves. Perhaps the story of Elaine is most revealing.

Elaine was seventeen, but mentally nearer

twelve. Her first contact with the vacation church school came Monday morning when she brought several young children to class, for it was her job to accompany these children from their cottage to the school building. Elaine then went to her own class, but quiet, sometimes moody, she couldn't seem to respond to the program. Tuesday she was back, and this time the teacher, having become somewhat acquainted with her and her group, was better prepared. The basis of their work was Rebecca Rice's vacation school text, *The Earth Is Full of His Riches*. During the two weeks, the staff wished to guide these children into the realization that the beautiful world about them — the hills, the trees, green grass, the sun, the moon, water, yes, and even "the dirty dirt" were all planned and created by God for some good purpose. Moreover, man might use these elements given him by God, to help him meet his own needs. Indeed, God had planned the world about us in a every marvelous way!

When Elaine entered the room Tuesday morning she found a large piece of brown wrapping paper taped to the wall. Ready for use were brushes and many colored paints. Elaine was given the invitation to paint, but in child fashion she asked, "What shall I paint?" "What do you want me to paint?" Then teacher and student thought together for a few minutes about the lovely campus of the school and the things that Elaine had seen on her way to school that very morning. Perhaps Elaine would like to picture the fir trees, the wooded hillside, or maybe the yel-



low dandelions. Enough suggestion had been given and Elaine could think no further — but she had her idea. With no further word from the teacher she picked up her brush and began.

An hour later during which time the remainder of the class had been busy about other things, Elaine and teacher stood back to admire the completed painting. It was no masterpiece of art, but a simple cluster of red geraniums in a yellow and blue flower pot. Yet Elaine in her simple painting pictured one of the riches in God's world. For the remainder of the session, Elaine joined the rest of the class, and opportunity was given for her to tell the others about her picture. But Elaine found it hard to talk, and mere words alone meant little to many in the class.

On the third day, again the teacher had a plan for Elaine. She had recognized Elaine's ability and desire to paint, so conferred with another teacher on the staff, who during the winter months serves both as religious educator and art instructor. When Elaine arrived in class her teacher again asked her if she would like to paint, to which Elaine nodded in agreement. Elaine was then introduced to the art teacher and from this time on became a part of an art class.

## II

Vividly the art teacher told her group of girls a story — a story about Carol who wished with all her heart that she were rich — that she might have many precious jewels and be very wealthy. Though they could not provide such treasures, Carol's family helped her to discover some of the riches in and about her own home: the song of the birds, the sparkle of the brook, the smell of freshly cut grass. Ending her story the teacher shared her own deep conviction that in these riches of nature God in one way was showing his love for us.

Then Elaine responded — her longest comment since the beginning of the vacation school three days before. She said, "I like the way you have told us about all the things God has given us to tell us that He loves us. People do that too. When they love someone, they want to give that person something

pretty at Christmas time and on birthdays. I know I feel that way and the more I love them, the prettier I want my gift to be. God must love us very much, because he made the world, which He gave us, so pretty. I think the prettiest thing I have ever seen was a tree full of pink flowers."

Said the art teacher, "I like the way you have told me that you understand my story, Elaine. I think I'll write a poem about your thought, and tomorrow you may paint it into a picture. I'll think out the poem and you think out the picture tonight. When we come to school tomorrow, you can paint your thoughts on that brown paper on the wall (a large 6' x 4' sheet). Remember, the clouds will look more realistic if you smooth them into the blue with your fingers this way. (She demonstrated on a 9" x 12" sheet of paper). Also remember that things away back need to be made darker, and that the sky is lighter down near the ground. (This was also demonstrated.) See the way it is out of our window. Now, if you paint a blooming tree, you can forget about green leaves, because, as you said, the tree looks all pink, so you paint it that way."

Before she left school that day, the teacher posted this poem:

God must love us very much  
He made our world so pretty.  
Some of the flowers, I hate to touch,  
I see in them such beauty;  
When I pass a tree in bloom,  
I always stop and think —  
I know that very, very soon  
The blooms that now are pink  
Will change into sweet apples,  
The flowers cannot stay.  
God must love us very much  
To plan for us this way.

When she arrived the next morning, she found Elaine painting. She painted for one hour, the teacher made no comments, gave no assistance. When the painting was finished, the teacher asked Elaine to name her picture. She must have thought it needed a long title for as the teacher labeled it, Elaine named her picture, "God Put Flowers on His Trees to Tell Us of His Love."

Teacher and child stood very still. Nobody said, "Let us pray." It didn't seem as

if they were praying. The silence in the room, the pink of the tree, the blue of the sky, and Elaine's smile of true achievement, made them feel God's presence there. With her arm around Elaine, the teacher prayed within her heart a long prayer, while with her lips she said, "Thank you God for Elaine, one of your children who is loving and kind and making your world nicer because she lives in it. Thank you for apple trees in bloom for Elaine to see that she may know your gift of love."

### III

This was not the only sign of growth that we noted during this two week experi-

ence with these mentally handicapped children. Other children responded in his own way, some in a vivid, tangible manner like Elaine, others less noticeably, and yes, there were those who may have gained nothing by the experience. Yet if but a very few have come closer to God because of our efforts, we feel that we have not worked in vain.

Such experiences have renewed our belief that when music, appropriate stories, purposeful activity, and guided thought are blended with responsive teachers, working in pleasant surroundings, some spiritual growth cannot help but develop, even within the limited child.

## VIII

### VACATION CHURCH SCHOOL AND THE GROWTH OF THE CHRISTIAN PERSON

Mrs. George A. Hammond

*Director of Christian Education, The Woodsfords Congregational Church, Portland, Maine*

**A**FTER A FIVE year period of inactivity, Vacation Church School was introduced again in a local church where summer activities in the community are numerous and where the purpose and function of the vacation school movement needs to be interpreted and illustrated to the people of the parish. Paul was ten years old when he first attended in the summer of 1954.

The school was held during the first two weeks of summer vacation with most of the activities, excepting recreation, centered in the parish house in the rooms where the Sunday church school met. Sunday enrollment totals seven hundred with over three hundred crowded into all available space at each one of the double sessions on Sunday morning. For this summer program, however, there was no space problem to take care of the 1954 and 1955 average attendance of slightly more than one hundred.

Department groups were small and teachers followed suggestions to help make rooms look inviting and interesting. Chairs and tables were rearranged to allow plenty of room for work groups and committees. Worship was held in small quarters or moved to

one end of the larger department assembly rooms. Paul's morning schedule took him first to work period and worship practice in the junior room, then outdoors with his group to play in the church parking lot or in a smaller shaded yard behind an adjoining house. Following midmorning recreation he took part in study and discussion, closing the three hour period with worship usually held with his own junior group in a section of the church parlor set up for this purpose during these weeks.

Paul's parents registered him and his younger sister in advance by returning the blank from the church calendar, and indicating in the designated place on it that Mrs. D would be able to help with transportation when needed. The children had attended church school regularly since they had been enrolled at the beginning of the year, but the parents were not consistent in church attendance or actively working in the church in any way. Paul was an interested participant in Vacation Church School for 1954 and 1955.

*The Individual in the Situation*  
(Monday, June 21) Paul and Judy ar-



rive for the opening session having walked from their home two blocks away from the parish house. The minister greets the children on arrival, and high school helpers direct them to their respective rooms. Paul is welcomed by Mrs. B, who had been his teacher during the past year and who had called all her pupils to inquire about their registration for Vacation Church School. Mrs. B, along with several other Sunday morning staff members indicated to the Christian Education Committee earlier in the spring that they would accept responsibility for teaching during this first summer at least, and in this way help to get the program started again in the church and community. The addition of a Christian Education Director to the church staff meant help would be available to organize and direct the school if teachers could be found.

Paul joined the others seated in an informal grouping near the piano. On a table in front of them were books and a few large pictures carefully displayed. Some of them Paul recognized from church school classes. A new song chart holder stood near the piano. The other junior teacher was helping the boys and girls to play some quiet games while the group of over twenty assembled. One of the high school helpers joined the group. Probably she would play the piano because Paul had seen her playing in the Junior Department on Sunday mornings. The teachers discussed the morning schedule, briefly introduced the course of study, and then the whole group practiced hymns for their worship service. They were going to learn some new hymns not found in the books used on Sunday mornings, so the pupils practiced the first one "My Master Was a Worker," and planned to use the first verse in worship that morning.

In their own class rooms the pupils learned more about the purpose of their study which was to help them become better acquainted with some of the people who knew Jesus. Paul was interested in the suggestions of things they could make in Vacation Church School, and the teacher noticed more attention on his part as this discussion continued. Mrs. B showed a puppet she had made. Others suggested they would like to paint pictures,

make a frieze, or work on a book of stories about these people. All who wanted to make puppets would start them tomorrow if they could be ready to tell something about the person their puppet would represent — someone who knew Jesus. Paul thought of Matthew the tax collector, because he remembered having been in a short play in third grade when he sat behind a table pretending to count the tax money.

(Wednesday, June 23) Paul's mother came to Vacation Church School along with several other parents to help transport kindergarten children on their trip to the farm. Later in the morning she was introduced to one of the leaders and commented on the children's interest in the summer program. Paul had been very much opposed to coming, so the agreement was made that he would attend the first morning and not return again if he did not care to do so. On arriving home at Monday noon he declared at once it was lots of fun. "We played dodgeball out in the yard, then we had punch and crackers downstairs and sang some fun songs, and I'm going to make a puppet." On Wednesday morning Paul suggested to his teacher that the class find a big box for a stage and make a TV show with the puppets. Virginia said she would like to write a play, and the other girls remarked that they would like to also.

(Friday, June 25) The pattern of department worship was changed for one day and all ages met in the church sanctuary. Junior Highs were in charge of the worship and it was planned to include something that each age group could sing or read. The minister told a story, and hymns were sung to organ accompaniment. Every boy and girl was greeted cordially by the minister on leaving the church. With double sessions of morning worship and church school, children have few contacts with their minister. Mrs. B walked along with the boys and as they left the church building, Paul remarked "I never was in here before."

In the afternoon some of Mrs. B's class, including Paul, returned to finish work on the puppet stage. They also talked about plans for Monday's worship service when they would read some of their stories about

the individuals who knew Jesus, and how he influenced their lives. Paul read his story he had written about Matthew. Mrs. B suggested they could copy their stories on large sheets of paper and hang them near the large pictures that a few in the class had been painting.

(Wednesday, June 30) Paul was so intent on helping to make signs for the exhibit of Palestinian objects made or collected by the junior classes, that he and Virginia stayed in the room continuing to work for most of the recreation period. Junior Highs invited the Junior Department to join with them to see a film showing a synagogue service as it was held two thousand years ago. Although Paul made no comments he appeared interested, and must have observed the use of the Prayer shawl, noted the scrolls that were read in the service, and also the unleavened bread referred to in the Passover meal. Elizabeth had borrowed these and other items from a Jewish family and they were included in the junior exhibit.

(Friday, July 2) Paul's parents and his grandmother came with the two children to the Vacation Church School closing program. He joined with the other juniors in their contribution to the short worship service. A few members of the group in Palestinian costumes, repeated their short stories and assumed the roles of three people who knew Jesus. Choric reading of scripture by all the juniors followed, and the memory work used in this way had been titled by the pupils "Some of the Things Jesus Taught Us."

During the exhibit and fellowship period which followed, Paul and Elizabeth were in charge of the puppet stage, opening and closing the curtains and arranging several performances of their short play. Paul's parents spoke of his continued interest during these two weeks, and made the comment that he seemed to have learned a great deal during the two weeks. His grandmother reported Paul's statement to her saying this was the last day and "I still haven't had time to even start painting my picture for the frieze we've been making."

Between summer 1954 and June 1955 Paul attended Sunday morning church

school and was present at a series of four after-school meetings "Junior Travel to India." His family came to both Family Night programs during the year and Paul's mother was asked by the parents' committee to help with the phoning for one of these. It was reported that Mrs. D would be glad to work again in any way she could, and her name was given to the kindergarten superintendent to call on when she needed some of the mothers to help.

For the summer of 1955 the curriculum committee decided to use Vacation Church School courses on the theme of "God and His World." Last year's choice had been made to help junior and junior high teachers use New Testament material more creatively, and also to help enrich some of the pupil's past and future experiences with courses on the life of Jesus. The over-all curriculum did not allow much time for developing an understanding of God's world, and summer surroundings in the community offered interesting field trips related to this study.

(Monday, June 20) Paul and his sister had both been registered again, so they arrived on the first morning appearing eager and interested and were assigned to their rooms. Paul was still in the junior group and found Mrs. B there again, but did not know any of the other teachers. The children were busy looking at shells and rocks on one of the tables. Some of the boys who attended last summer were in another part of the room looking at colored scenes in a hand viewer. Paul joined them.

Mrs. B. introduced the new teachers to the group when they sat down near the piano. Miss A. would be the teacher in charge of juniors this year, and two mothers were helping her. Ann was one of the high school assistants, and she would play the piano for worship and help the juniors with some of their work. Mrs. B. could only help them for a few days because she had to go away for the summer.

All the juniors would stay in one class this summer, but Miss A. said they were going to divide into three committees to study and then report to the others. Paul wanted to

study about ferns, so Mrs. B. and one of the mothers met with his group. Mrs. B. had a magnifying glass and Paul was surprised at all the things she helped them to find out about the different kinds of ferns.

(Tuesday, June 21) When Paul arrived he showed Mrs. B. a magazine in which he had pressed three kinds of ferns from his own yard. After discussing the morning schedule and practicing for worship, the three committees went on with their activity period. Paul's group took turns going outdoors to the work table in the yard. Ann and Mrs. B. were helping them to make blueprints of different kinds of ferns. In the upstairs classroom their teacher was helping the children to make a larger poster for one of the interest tables in the department room.

(Thursday, June 23) The schedule was changed for the day and juniors finished blueprinting or other activities that had been started earlier in the week. They met together for their study period which included reports from the three committees. Paul asked "What's our committee going to work on next?" Miss A. wrote down on the easel a list of questions the boys and girls asked "Things We Would Like to Know About God's World." The juniors left at 11 o'clock for a picnic and field trip at Miss A.'s summer camp on a nearby lake.

After lunch the group went with Miss A. for a short walk. They had flower pots and digging tools and were told each of them might take home one plant from the woods. One group looked for different kinds of leaves to take back for their poster. Paul dug up a small pine seedling. A few active games were played on returning to the camp, and a short informal period of worship was held near the water just before returning home. In answer to the question "What hymn shall we sing?" Paul and several others suggested "This Is My Father's World." Miss A. read the Canticle of the Sun, by St. Francis of Assisi, and reminded them of the new hymn they were learning "All Creatures of Our God and King." The group repeated together verses from Psalm 104. "For the Beauty of the Earth" was sung as a prayer hymn.

(Friday, June 24) Paul's greeting to Miss A. was "I planted my little tree in the yard last night. What are we going to do today?" A short motion picture "God's Wonders in a Woodland Brook" had been scheduled for Primaries and Juniors to use at their worship services today because it would be a visual aid in both of their courses of study. After the experiences of the junior group at the lake front it was especially well timed.

After practicing the new hymn, it was decided to use it at worship. Miss A. asked three juniors to work with her as a worship committee finding scripture reading and writing a prayer thanking God for the outdoors. Paul was a member of this group.

(Tuesday, June 27) The display tables have expanded with the interest of the study committees, because objects are brought into the department and referred to when groups make their reports. Yesterday Paul joined a new committee studying about rocks, so this morning he brought a piece of polished agate he had borrowed and some sandstone from his yard.

(Wednesday, June 28) Another committee making a study of flowers arranged to walk to a greenhouse where the florist had been asked to explain his work and to tell why he enjoyed working with flowers. They took with them a list of their questions about flowers. Since it was only a short walk, all the juniors decided to go with them instead of having their recreation period. In the worship service that morning, Miss A. told about Luther Burbank, his skill with plants, and the ways he tried to work as a partner with God. It was a long story but the juniors seemed attentive.

(Friday, June 30) Paul's grandmother came with the children to the closing program of Vacation Church School. Mrs. D. was working that evening and Mr. D. was away on a business trip. The short worship service included music, scripture and slides on the theme of the school. Junior Highs wrote the script for the slides, and the closing prayer was in the form of a litany the juniors had written. Miss A. remembered Paul's contribution near the end — "Thank you God

for planning our world and for loving all of us."

When the program came to a close, Paul was seen gathering together his leaf print, notebook, blueprints of ferns, and shell paper weight. "Some more things for his room" commented Paul's grandmother. "He still keeps his puppet hanging on the wall in his room."

And now, one pauses to wonder about next year because Paul and his family have just moved to another state. Will there be a Vacation Church School in the community? Will it include a group for junior highs? What are the church related summer opportunities to add continuity to the growth of the developing Christian person?

## IX

### APOSTOLATE IN A SUGAR-BEET CAMP

Sister Mary Nona, O.P.

*President, Edgewood College of the Sacred Heart, Madison, Wisconsin*

IN THE SPRING of 1954 an unusual request came to us. A representative of the Wisconsin Council of Catholic Women<sup>1</sup> telephoned, asking me to recommend an alumna for a summer teaching position among Mexican migrant workers near Waupun, Wisconsin. The teacher would work with the Community Council of Human Relations, a voluntary citizens' group of Waupun, and be given an honorarium for the work by the Wisconsin Council of Catholic Women. Her qualifications? A gift for leadership, experience as a teacher or recreational leader, fluency in speaking Spanish, and above all, sympathetic understanding of the migrants' problems, with no alloy of condescension or prejudice.

We could find no fully qualified person who would be both free and willing to give her summer to the work. However, one possibility came to mind: a student entering her senior year at Edgewood College of the Sacred Heart, president-elect of the Student Association, who was preparing to teach in the public elementary schools and had shown marked love for this profession as well as for children. Miss Josephine Cerami seemed to

qualify in all respects other than teaching experience, which had been limited to Sunday school classes taught since her freshman year. Her Spanish was excellent.

The representative of the Council of Catholic Women was reluctant, understandably, to engage a student rather than an experienced teacher. An interview with Miss Cerami, however, persuaded her of the latter's capabilities and desire to try the work. By the end of June she was established in Waupun, Wisconsin, a town sixty-five miles northwest of Milwaukee, for "six weeks or more" — depending upon the length of the workers' stay in the surrounding camps. Miss Cerami worked under the direction of Mrs. Harmon Hull, chairman of the migrant project. Among her co-workers were two other youthful staff members; Miss Winifred Rikkens, then entering her senior year at the University of Wisconsin, and Stephen Hull, a beginning freshman at the same University.

#### *The Migrants*

Each year in April about three hundred Spanish-speaking migrants converge upon the sugar-beet camps which encircle Waupun in a radius of seven or eight miles. These workers and their families ride up from Texas in the deplorable "overland steerage" manner: thirty persons to a truck. For more

<sup>1</sup>Mrs. W. M. O'Donnell, Member of the State Migrant Committee of the Wisconsin Welfare Council, was the chief coordinator who interested the W.C.C.W. in the migrant project of the State Welfare Council.

than twenty years this migration has been coming to Waupun. Only a few years ago did the local community, through the League of Women Voters, study the workers' needs. How the study began is best told in their own words:

Some twenty years ago, with the introduction of the sugar-beet crop to the Waupun community, came the migrant worker. Few people were aware of his coming. The farmer in whose field he worked knew he was there. He saw him slowly moving up and down the rows to thin the sugar beets—but it was no concern of his; the company was taking care of him. The grocer knew he was there—his list of charge accounts grew (after he had received assurance from the company manager that his bill would be paid before the migrant received his check). A few people noticed that some otherwise unoccupied houses had clothes flapping on the fences. Yes, the teacher knew he was there—but she hardly knew what to do with his children—so far below their level, and only a couple of weeks before summer vacation.

Then, suddenly, in 1949, these people who were in the community several months of the year, but never of the community, were noticed.<sup>2</sup>

With their eyes opened to the migrants as fellow human beings and their neighbors, the Waupun Community Council not only learned some important facts about them but set to work to do something for them. One of the first things they learned was that two-thirds of the migrants were American citizens, "Texas Mexicans," and not imported foreign workers as many had thought. Of these, one-half were boys and girls under sixteen years of age. The first objective of the Council's migrant project was, therefore, to provide some systematic schooling for the children. In addition, they hoped to provide educational and recreational opportunities for adults and their families; to improve living conditions in the camps; to help the migrants understand better their role as American citizens, with a realization of both their civic rights and duties.

<sup>2</sup>"Waupun Migrant Project; Report of the Fourth Season." Unpublished manuscript of the Community Council on Human Relations, Waupun, Wisconsin, 1953, p. 1.

### *Schooling for Migrants' Children*

Hardly had she arrived in Waupun when Miss Cerami learned how broad would be her role as teacher. She wrote:

I arrived in Waupun around 7:00 p. m. on Saturday. Mrs. Harmon Hull, who was in charge of the project in Waupun, met me at the station. We went to her home for supper and went right to work by having a party in the basement of the Catholic Church for the migrant workers who had arrived in town. This we did every Saturday evening. It was our "fiesta."

Working for the first week with a former teacher, Miss Marion Hull, Miss Cerami visited the camps and gathered the children of school age. Those who were permitted by their parents to attend numbered about thirty. These were grouped in grade levels by means of tests, and given standard vision and hearing examinations. "We even shampooed hair" added Miss Cerami. Her summary of the first week was a paragraph of concentrated enthusiasm about a variety of undertakings:

It's wonderful. I've planned a curriculum, driven the bus, pulled teeth, taught day classes in school and helped with evening recreation for adults.

All of these tasks had been lightened, however, by the workers of three previous summers and the continuing cooperation of many persons and groups in the Waupun area. There was, first of all, the rural Oak Center School provided by the local County Superintendent and School Board for migrant classes. There was a plan of study, focusing on language in particular, drawn up from the experience of previous teachers. There was the bus provided by the Community Council to transport children from the several camps to the school. But the bus needed a driver, and Miss Cerami soon found that the grace of God helps volunteer teachers to become emergency bus drivers when this is necessary for schooling!

The schooling itself was not her responsibility alone, but shared with Miss Winifred Rikkens. The latter taught children in the third through sixth grades. Miss Cerami



had charge of the two extremes of school grouping: kindergarten, first and second, seventh and eighth grades!

Classes were held each morning from 9 a. m. to 12 noon. The program included Spanish and English language lessons, reading in groups according to ability, reading readiness for five- and six-year-olds. Singing periods were a joy to both teachers and children, for music is important in the life and recreation of these Latin people. To learn English by singing was particularly delightful to these boys and girls.

The fundamentals of number work were introduced, or arithmetic skills improved for the older boys and girls. It was found that arithmetic means little to these children, whose experiences are so limited. Geography, too, is strange to them in spite of the long trips to and from the northern states each spring and fall. The abnormal limitations of these trips and of the migrants' daily life while they move from camp to camp are best illustrated by an earlier teacher's description of her attempts to teach geography:

We started by discussing where they came from—that they did have a place they called home, unoccupied when they were away from it. They could name the place, but these 11 and 12 year olds were just as happy looking for it in Canada as in Texas! Manuela, from Brownsville, did not believe she lived near a river and a large body of water like the Gulf of Mexico. She had never seen them.

We tried in vain throughout the unit to trace the actual route of travel from Texas to Wisconsin on the map. The children had absolutely no knowledge of the states they passed through or the highways they took.

We tacked a large piece of newsprint to the wall and with a map of the United States in view, talked about where they lived and places they had been. We did a little planning of how we could show this on a mural. Then I left them to carry it out by themselves. In no time at all they had it finished, including having colored it. It was easy to see the things that had impressed them. The road was full of ups-and-downs, fenced all the way, with trucks, of course, and stop signs. The three towns of Texas, the cherries of Sturgeon Bay (Wisconsin) . . . and apples of New York (Fernando was the only one who had

worked in the East) were of prime importance.<sup>3</sup>

In this as in all class work the creative ability of the children far exceeded their knowledge of facts and of the "three R's." Therefore, opportunities for painting and drawing were daily sources of enjoyment for them.

Health lessons were essential, and were carefully taught with the needs of the migrants in mind. The city nurse made regular visits and inspection, aided by student nurses at the Waupun Memorial Hospital.

Despite the enthusiasm of teachers and children, however, there was more than one serious drawback to learning. The language was the gravest problem. Spanish is spoken regularly among the migrants; only young men who were once in service and a few girls can speak English. While at home in Texas during the winter months, children forget their conquests of English hard-won in the previous summer. Most parents are more or less indifferent, if not opposed, to education for their children. Very few among the workers have been to school beyond the fourth grade themselves.

Finally, the timing of the migrants' summer work cuts into both the spring and fall terms of the regular school year. For those who conduct a summer school, there is the vexing problem of uncertain and shifting schedules:

Dates are always uncertain. Neither the migrants nor their employers can give information as to when they will arrive, when they will leave, or what their work schedules will be while they are here. This feature can be very disconcerting to efficient committees accustomed to making definite plans and having them carried out as scheduled. Disappointments may be avoided if local committees adopt the migrant characteristic of taking things as they come.<sup>4</sup>

#### *And More Than Schooling*

Each day at noon Mr. Hull, Miss Cerami, and Miss Ridders drove the children to the

<sup>3</sup>Marion Hull, "Sugar Beet School, 1953," unpublished account of the Waupun Migrant Project School, p. 4.

<sup>4</sup>"Waupun Migrant Project; Report of the Fourth Season, 1953," p. 7.

city park, where they ate their lunches. After lunch Waupun recreational leaders and the teachers directed games. Children of the town joined the Mexican-Americans in these games, and soon formed acquaintances and friends among them. All enjoyed the swings, slides, and merry-go-rounds as well.

To these children whose journeys were remembered only as a series of trucks, fences, and stop signs, an even greater source of joy than the afternoon recreation was the trips provided them by the Community Council staff. Every week they visited the Fond du Lac County Park swimming pool and the public library. A longer trip was taken to one of the beauty spots of Wisconsin, the wild-life refuge at Horicon Marsh. Longest and best of the trips was their all-day picnic trip to Madison, where they saw the State Capitol, visited sixth-grade Spanish classes in the Laboratory School of the University of Wisconsin, picnicked on the campus of Edge-wood College (watching in astonishment the 200 Sisters, wearing various religious habits, who attended the college summer school), and in the afternoon visited the Madison zoo.

#### *The Evening Program*

For the teachers, the day was not over when they drove the children to their camps at 4 p. m. each day. As reported by the 1954 staff,

The family night program, interrupted last year, was resumed this summer. Each camp was visited one evening each week by staff members after workers had returned from the fields. This afforded an opportunity for getting acquainted with each family, making announcements or explanations . . . helping with problems, and providing recreation. Baseball was usually played — always a favorite game — films were usually shown, and there was often an opportunity to play records and dance favorite Spanish dances. The sewing machine, which was always in demand, was kept in circulation, and magazines and games were distributed.

Saturday night parties, or *fiestas*, which have always been an enjoyable feature of the project were even more successful than usual this year. During the month of June we were given the use of the gymnasium of St. Joseph's School for the parties, while in July they were held in the community room of the City Hall as in previous years. Attendance

was often 150 or over with almost all migrant families in the area represented. . . . Several "thrift sales" were held on Saturday evenings preceding the parties and these were well patronized and appreciated.\*

Miss Cerami explained, "Townpeople contributed clothes and we sold dresses, etc., for 25 cents, because the workers would never accept anything for nothing."

The evening programs attracted Waupun citizens and workers from other area camps, so that broadening acquaintanceships and friendships was one excellent feature of the family night recreations.

#### *Spiritual Care*

Although the Waupun Community Council did not provide directly for the religious needs of the migrants and their children, it had collaborators for their spiritual care just as for health services, schooling, lunches and recreation. During the summer of 1954, the Wisconsin Council of Catholic Women took a census of the migrant group and found that "almost 100 per cent of the migrants this year were of the Catholic faith or background." Not content with knowing the figures, these women contributed over 400 dollars to the Project's general fund, and then proceeded to arrange for religious instruction and care of the migrants and their children.

Among the individuals who helped them was Miss Ursula Cannon, Spanish teacher of the Fond du Lac public high school, who taught Confraternity classes<sup>6</sup> to the children on Saturday mornings. The greatest spiritual influence on the lives of the migrants was exercised by Father James O'Connell, C.S.S.R., whose special work is to serve the Spanish-speaking migrants of the United States. He conducted a week-long mission for the workers of the Waupun area during the last days of their sojourn there.

According to Miss Cerami, "Miss Cannon from Fond du Lac and I taught the children catechism while the parents were at the mission. On the last day all the children were in a beautiful procession, the girls dressed

\*"Waupun Migrant Project; Report of the Fifth Season, 1954," p. 4.

<sup>6</sup>Religion classes in out-of-school time taught throughout the United States by lay members of the Confraternity of Christian Doctrine.



in white dresses given by the town. It was a beautiful sight to behold. All our migrants were Catholic. Other churches, however, donated many clothes, etc."<sup>7</sup>

In this and other ways the unusual generosity and cooperation of many groups and individuals, including those of various faiths, brought success to the inspired work of the migrant project.

#### *Evaluation*

When the first week of August came and the migrants packed their few possessions to move to the next field of work in upper Michigan, many urged Miss Cerami to go with them and continue her work among their children. This was not possible, but the request was an indication of the migrants' appreciation. Further appreciation was expressed by Mrs. Hull in her appraisal:

We all felt that Jo Cerami did excellent work in our project and in our community. She had a fine background of training, and although inexperienced, was quick to learn and to adapt herself to the somewhat unusual situation.

Teaching in a school such as this requires an unusual amount of flexibility and imagination as well as sensitivity, and all of these Jo possesses to a high degree. In addition she was always enthusiastic and optimistic, and cooperated beautifully with staff and committee members.<sup>8</sup>

Beyond appreciation was the lasting value to the young teacher herself of an experience which had at least three personal effects for her:

Her growth, through Christlike service to

<sup>7</sup>Letter of Josephine Cerami to the writer, December 6, 1955.

<sup>8</sup>Letter of Mrs. Harmon Hull to the writer, December 29, 1955.

others, in that love of neighbor that is the hallmark of the Christian.

A background of understanding and experience that would make her conscious, all through her life, of the special needs of underprivileged persons.

Practice in leadership which would find opportunities for development in her final year at college, her first teaching assignment, and her influence among young men and women with whom she would associate during and after college days.

The last point was evident to us as Miss Cerami returned to Madison and to Edgewood College for her senior year. She aroused the interest of fellow students in the problems of migrants, in familiarity with the Spanish language, and in summer work of the kind she had done. The religious teachers at Edgewood College, the Dominican Sisters, became interested through Miss Cerami's letters in the problems of migrants at two camps near Madison. As a result, eight Sisters went each Saturday during the summer session to teach religion and to visit families in the camps at Mazomanie and Lake Mills, Wisconsin.

Those who claim that youth is waiting for our challenge to do *hard* things for love of God would find evidence for their claim in the joyful service of the three and more young persons who worked together at Wau-pun.<sup>9</sup>

<sup>9</sup>A film, "Home Is A Long Road," which describes the 1954 program of the Wau-pun migrant project, can be obtained from the Wisconsin State Migrant Committee of the Wisconsin Welfare Council, State Capitol, Madison, Wisconsin. There is also available from this Committee a curriculum for the teaching of Spanish-speaking migrants' children.

## X

### SPIRITUALITY AMONG JEWISH CHILDREN

Abraham Cronbach

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#### I. "I Did As You Said"

THE TELEPHONE rang in my hotel room. The person at the other end was a business man of the city I was visiting.

"Is this the Rabbi?"

"Yes."

"This is Leon L. Do you remember me?"

"Why, Leon! Do I remember you? Of

course I remember you, though it has been — let me see how long — yes, it has been more than twenty years since you and I last met. You were my pupil in Sunday School. How good to hear your voice!"

"Yes, Rabbi," was the response, "I think it is that long — twenty years. Rabbi, you and I will be attending that congregational dinner tonight. There is something I wish to tell you. I wish to tell it when we are alone. I wish to tell it when there are no bystanders. Can I see you sometime before this evening?"

"Surely you can see me. When does your store close?"

"We close at five."

"At five this afternoon I shall be in the hotel lobby awaiting you. Stop in on your way home from the store."

The city was the one to which I had gone immediately after my ordination and in which I had served during the first nine years of my Rabbinate. At the time of this visit, more than twenty years had elapsed since I had moved from that city to another city. But, in the course of those twenty years, I had frequently returned as a visitor. The occasion of the present visit was the annual meeting of my former congregation. I had come to deliver the address at the customary dinner.

Shortly after five o'clock that afternoon, the business man — since I knew him in his childhood, I shall call him Leon — entered the lobby of the hotel. "Hello, hello Leon!" I exclaimed. We shook hands.

But Leon did not answer "Hello." His response was warm and gracious, but "Hello" was not his word. To my "Hello" he replied not "Hello." Leon's reply was something else. "Rabbi, I did as you said!" That was Leon's answer to my "Hello."

"You did as I said? What did I say? More than twenty years have passed since we last met. In all that time there has been no correspondence between us. What did I say?"

"You said: 'Use money to do good with.' You said it twenty-five years ago. You said it when I was being confirmed. You said it on the altar when you spoke the blessing

over me. You said, 'Use money to do good with.' I have done as you said."

And then it all came back to me. At the time of this meeting with Leon, only a few months were lacking of twenty-five years since that radiant Sunday morning in June when confirmation services were held in our little Temple. Leon was one of the confirmants. The altar was fragrant with flowers. The girls in their simple white dresses, the boys in their black suits and white ties, had recited their parts. The climax of the service had arrived, namely the Rabbi's blessing. To the soft but exquisite strains of Händel's *Largo* from the choir-loft overhead, the children ascended the altar and approached me. I stood with my back to the sacred ark — the curtained alcove which housed the scroll of the Pentateuch. Such an ark is located in the front wall of every synagogue. Two by two the children stepped before me. I laid my hands on each child's head and spoke the blessing. I spoke softly, so as to be heard only by the child addressed, perhaps also by the child who stood nearest. Amid the loveliness of those altar flowers and the moving cadences of the *Largo*, I whispered to Leon: "Leon, some day you will have money. Use money to do good with. Leon, God bless you. Amen."

Since Leon's parents were wealthy, my prediction about the money was warranted. And now, after the passing of almost twenty-five years, Leon, a prominent business man, enters the hotel lobby to report: "I did as you said. I did use money to do good with. Yes, Rabbi, I did have money. I gave money to the Jewish Welfare Fund, to the Community Chest, to the Boy Scouts, to the Salvation Army, to the Red Cross, to the local hospitals and to other good works. Today I no longer have money; there has been a depression. But, even now, though I can no longer contribute large sums, I do contribute all the more of my time and my effort. Rabbi, I did as you said."

Recently I described the incident to an assembly of teenagers. I told my listeners: "It is usual, before beginning a story, to announce the title. This story of mine did not begin with the title. I shall end with

its title. The title of this story is: *The Confirmation That Counted.*"

## II. *The Price Is Not Too Great.*

Three years of my career I spent as chaplain to the Jewish inmates of prisons and hospitals in and near Chicago. One of the places at which I ministered was the Chicago Municipal Tuberculosis Sanatorium, a vast institution in which indigent consumptives were hospitalized at public expense. Some of the patients were bedridden; some were ambulatory. For those who could attend, I held devotional gatherings from time to time.

Some of the patients were children. During the summer the institution served as a preventorium to stave off the disease from youngsters whose health was menaced by their impoverished home surroundings. As many as eighty Jewish children would receive this prophylaxis during the vacation months.

I held gatherings not only for the adults but also for the young folk. The children attended a class in which there was the usual telling of Bible stories and the singing of hymns. But, in addition to this assemblage for all of the children, there was an activity intended for the select few; for those, that is, who were older and intellectually more advanced. We called this the "heart to heart hour." In the "heart to heart hour" there was no telling of stories and no singing. The procedure consisted in conversation on religious themes.

For the "heart to heart hour," I charged "admission." This charge was a note asking for the privilege. At that sanatorium the difficulties of note writing were considerable. The children came from uncultivated environments. With barely an exception, the parents were of foreign nativity and scant knowledge of English. Nor was the institution generous in providing pen, ink, and stationery. Those notes requesting admission to the "heart to heart hour" would, more often than not, come to me scrawled on torn-off margins of newspapers, marked with some stub of a lead pencil, passed from hand to hand. But those labored shreds of paper sufficed as evidence of a genuine desire to participate in the "heart to heart hour." That

desire was the one indispensable condition.

One morning eleven children attended the "heart to heart hour." After some amenities about the weather and about the well-being of those present or of their parents or their acquaintances, the conversation ran into the theme: What price God? What is the cost, that our souls might possess our Heavenly Father?

"Boys and girls," I said, in the course of the conversation, "there is a poem by the American poet Lowell which reads:

'Tis heaven alone that is given away,  
'Tis only God may be had for the asking.

Ages before Lowell, someone greater than Lowell expressed the same opinion. A verse in the Book of Isaiah reads:

Ho, every one that thirsteth,  
Come ye for water,  
And he that hath no money;  
Come ye, buy, and eat;  
Yea, come, buy wine and milk  
Without money and without price.

These writers say that God has no price. God, they tell us, is free of charge. What they meant was that God's presence in our souls can not be purchased with money. You can not take a dollar and purchase God, or ten dollars or a hundred dollars or a thousand dollars or a million dollars or all the money in the world and purchase God. And yet nothing worth having can be obtained free of charge. God does have a price. The price is not money. The price is something else. The pure heart is the price. The upright life is the price. Unselfishness is the price. Sometimes suffering and sorrow are the price. Pain and tears can be the price."

Soon it was time to adjourn. Just before adjournment of a "heart to heart hour," the children would pray. Our practice was to let the child at the left end of the front row offer prayer if he or she felt thus inclined, the "Amen" of that prayer being the sign that the next child might offer prayer, and so on down the line. If a child did not wish to offer prayer, he or she would indicate the turn of the next child simply by pronouncing "Amen" and nothing more.

That morning, when the topic was the

price we must pay in order to possess God, a number of the children prayed. One of them was Sarah, twelve years old. Sarah was one of an entire family staying at the sanatorium. Her father was there, her mother was there, an older brother was there, a brother and sister younger than Sarah were there. All of them were bright and lovable people. But it was a family weighed down by the twofold misfortune of poverty and of illness. Sarah was mature beyond her years, and she was no stranger to sorrow.

Sarah offered prayer. With bowed heads all of us listened while Sarah prayed. This was her petition: "My God," she implored, "my God, make me willing to pay the price — the price, the price 'tis not too great if only I might have Thee."

The *Confessions* of Saint Augustine hold the famed sentence: "Thou hast made us for Thee, O Lord, and restless is our heart until in Thee it find its rest." Sarah, the Jewish child from Chicago's ghetto, had never heard of Saint Augustine. But what a kinship of spirit: "My God, if only I might have Thee, the price, the price, 'tis not too great!"

### III. In God's Love, Yes

Today Helen is a grandmother. She is a distinguishing leader among the Jewish women of New York City. But Helen was born and reared in a medium-sized midwestern community.

At the age of thirteen, Helen was in my confirmation class. One Sunday evening I was in Helen's home, the dinner guest of her parents. At the table the parents disclosed some anxiety about their daughter.

Said Helen's mother: "Helen has us worried. Her health is not all it should be. The worst of it is Helen's unwillingness to obey the doctor. At the High School which she attends, she does not choose for lunch, in the cafeteria, the food that is good for her. She is too fond of lemonade, pickles, and candy. The doctor says that Helen should select milk and bread and butter and vegetables and meat and fruit. Her disobedience concerns us."

Helen's father corroborated: "Yes, we are

anxious about Helen. Helen does not eat what she should eat."

I turned to Helen. "Helen," I said, "I have heard your parents' side of the story. I should now like to hear your side of the story. I should like to hear it when we are not in your parents' presence. Next Tuesday afternoon when you come to the Temple for confirmation rehearsal, arrive not at 4:30 when the class begins; arrive at 4:00, a half an hour earlier and tell me your side of the story."

I was alone in the Temple that Tuesday afternoon when, precisely at 4:00, Helen entered and took a seat in the front pew which I sat facing. "Now Helen," I said, "your side of the story."

Helen replied: "I have no side of the story. Things are exactly as my parents stated. The doctor directs that I should eat such and such and avoid such and such. I refuse to obey the doctor."

"You positively refuse to obey the doctor? Then," I rejoined, "there is nothing further to discuss. Let's change the subject. Let's talk about something else . . . Your confirmation seems to interest you, Helen."

Helen, "I like confirmation."

Myself, "I think I do not err if I say that you are particularly impressed by that teaching in our religion which runs: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.'"

Helen (her eyes beginning to sparkle), "Yes, yes, I do love my God with my heart and soul and might."

Myself, "Have you ever puzzled over how you can show that love?"

Helen, "I want to show my love for God. I yearn to show that love. O how can I show my love for Him?"

Myself, "How show your love for Him? A most easy question to answer! You can show your love for Him by the choice of the food you eat. Choose milk and bread and butter and vegetables and salads and meat and fruit and whatever else the physician recommends, and avoid the foods of which he disapproves."

Helen (her cheeks aglow). "O that's different! That's different! I shall choose the

foods you have mentioned. I shall avoid the other foods. But I shall do it not because the doctor says so. I shall do it because I love God. I shall do it to show my love for Him."

The results were soon evident. Helen speedily gained weight and an improvement of her complexion. Her health was soon restored.

Not long after that Tuesday afternoon, the confirmation class was assembled in a testimonial meeting such as the children would hold shortly before confirmation day. With

no one present except the children, my confirmation assistant, and myself, the children expressed themselves regarding the ideals which they wanted their confirmation to confirm. When Helen's turn came to speak, these were reverently her words: "For my parents," she said, "for my parents, I wish health and prosperity. But, for myself, I wish the things of the spirit."

Helen grew to be a woman of culture and leadership. She has, in a luminous career, nobly served "the things of the spirit."

## XI

### LEARNING WENT ON HERE

William A. Koppe

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KENNY (age 4): We talked about what Ken did for his family, and how glad we were to have him in our family. That didn't register too well until one night when I was drying him after his bath. I said, "Our Kenny — we have just *one* Ken." He smiled so happily and said, "Just *one* Kenny, Mommie?" I think it was the first time he realized that even though he was third in our family of four, he was very important for being the only Ken we had. He mentioned it several times in the following days. Then he would go over the rest of the family: "Just one Nancy, just one Bobby, just one Daddy." It seemed to place him in our family.

This child found a new concept! The thrill of discovery dominated his day. He had learned, and what is more, that learning was obviously precipitated by his mother's statement, "Our Kenny — we have just one Ken."

Children learn constantly, whether we try to help them or not. But there are some concepts and some attitudes which we want to be sure they learn. When parents and church school teachers have particular attitudes in mind toward which they wish to direct the powerful learning potential of their children, how do they go about it?

We present here a number of instances where learning was brought about by parents

and church school teachers. Evidence was supplied in the form of reports by parents whose children were studying a particular series of lessons in church school. These lessons centered about the theme of vicarious sacrifice, broadly conceived to mean living for others even if it involves some sacrifice on the child's part.

These are week-by-week reports. Hence, the learning seen here represents step-by-step progress toward a larger goal. The names of the children and identifying words have been changed to protect the privacy of the parents who wrote the reports.

1. Bruce (age 2½) has become quite naturally possessive. This mother awakened a more satisfactory attitude with a well-defined plan that involved Bruce's sister Jane:

I'll ask Bruce's sister to come to me first to ask if she can have something of his instead of grabbing it away from him. Then I'll ask Bruce, "Will you let Jane play with your toy for a while? It will make her happy." Then I will praise Bruce for finding something else to do. Later: This approach was successful. Jane forgot to ask me at first, and Bruce screamed when she tried to take things from him. Then one evening Bruce found a coloring book and carried it every-



where. Jane tried to take it away from him several times, with no success. Finally she remembered to ask me first. So I asked Bruce

if he would let Jane have it for a while because it would make her happy. First he said "No," then gave it to her and came to me proudly and happily, saying, "Bruce gave Jane book." I praised him and said, "Bruce can find something else," and he agreed. He has been saying all week, "Bruce find something else."

2. Sue (age 3½) had developed a dread of doctors. Sharp progress is shown in the long, patient job of making a visit to the doctor's office a familiar, non-threatening occasion:

This week she let out one brief howl when I first told her we were going to the doctor. I suggested that she would want to take her play suitcase and her stethoscope and listen to Dr Moore as he would to her, so she packed her suitcase. Also we packed a picnic lunch to eat at the park after the visit, and packed some old bread for the ducks. She eagerly took part in all preparations, and on the way over asked many questions. We talked about all the things he might do — weigh her, look in eyes, nose, etc., and maybe a shot. We have been playing these things for a year, and the results finally showed. She was wonderful during nearly an hour's wait, met the doctor confidently, and did listen to him with her stethoscope. She certainly has improved tremendously in this area since we have been working on it.

3. Mrs. Johnson was building a concern for others in Betty (age 3). Her immediate objective was to help Betty learn to make others happy and to share her singing talent. Mrs. Johnson did the following things: (a) read a nursery-level story about families; (b) used photo album, discussed what Betty could do at various ages; (c) worked out family situations with family of dolls.

Betty entertained her family with songs one evening. She soothed her older brother's temper one night after school, getting him to play horsey with her. Sang *My Dolly Walks and Walks* to entertain her brother and father.

4. Gail (age 4) had been learning that *We All Help All of Us* in our families. Gail's mother reread the church school lesson story, stressing the idea that we are acting grown up when we help.

I cut my knee and Gail ran for a washcloth, wet it, and held the cloth to my knee, saying, "It will feel better in a minute when I fix it." Told her two-year-old brother to hold the cloth and she ran to get her fur alligator for me to hold. It is her "comfort toy." Later in the week she received a similar scratch and was more than pleased when her brother brought her his comfort blanket to hold. She said, "Mine's bleeding lots worse than mommie's, but I don't need it, honey lamb." Then she added, "But you're a big boy to help sister."

5. Tommy (age 3) was learning how to be a big boy by helping in the family. Mother read the church school story about Charles, who was a big boy. She stressed again and again that Charles was a big boy when he helped his daddy pick up toys, and when he helped dry dishes.

Tommy asked to help me with the dishes at night. He said I could get through faster, then I could sit and rest. One evening we had supper at Grandma's. Tommy asked if he could put her dishes away. But then he went beyond our lessons, showing that the idea was really sinking in. Tommy picked up the baby's toys when she dropped them and also played peek-a-boo with her when she started to cry. She stopped crying and Tommy said, "She likes a big boy like me to show her how she can have fun."

6. Phyllis (age 8) was learning in church school that we are leaders when we influence others by being kind to them. Her mother writes:

We talked about different boys and girls who have difficulties in school in getting along with teachers and classmates. Phyllis is going to try to be especially nice to each and every one of them all week and see how much happier everyone can be as a result of her friendship and good deeds. Every day I would ask her if she had done something nice for someone who was unhappy, and she would tell me what she had said or done. For example, when Joan was acting up in line, Phyllis told her that if she quieted down and didn't push others, they would get into class quicker. Her comment at the end of the week was that she had been able to make all but one classmate happy and he just refused to cooperate.

7. George (age 6) had defined being a leader as "taking command." George's

mother, with the help of the church school lesson, found an effective way to help him see leadership differently.

We wanted to help George see that a good leader lets others have a turn so they can enjoy the group too. We decided that I would be an unassuming leader by planning with George what he'll wear and giving him the responsibility of getting ready for school. The lesson went over big. By letting George get ready for school on his own, we overcame fussing and he felt proud that he could do it himself. Later, George planned a family night and delegated authority to dad and me so we could enjoy being part of it. George is beginning to see that everyone enjoys being a part of a group if each can help.

8. Six-year-old Fred likes to have confidential talks with mother at bedtime. Here, the pride in being a big boy and the prestige of leadership led to solution of one of Fred's problems.

Helping Fred to be a good leader had its reward. We talked about leading others to do something when we have learned to do it well ourselves. All by himself Fred applied this idea to his setting an example for his younger brother. He said he would have to be sure to do what is right and put his bike and toys in the garage after play so that Dick would learn to do what's right. Fred has been in the habit of leaving his things on the sidewalk when he comes in at the end of the day.

9. At the age of eight, Susan has tended to forget to be considerate of others. This mother used an active but indirect approach to help Susan recognize everyone by using the leadership skills she has been learning.

I find that if I discuss an attitude with Susan and let her use her own suggestions in applying it, it is much more satisfactory than when I point out something to her. For her birthday Friday she did not want a big party with planned games. She asked three

of her friends and assured me they would "just play." The "just playing" excluded one of the girls. I called Susan aside and suggested she use her leadership ability. She organized and directed (as well as let others take turns) what amounted to about two hours of games and play. She had a marvelous time and told me she'd never had a happier party. I feel she made excellent progress. Her inclination is to show off but she checked it quickly for the good of the group.

10. Brian (age 6) is not only learning how to get along with his younger sister but he is seeing a dramatic demonstration of his capacities to lead for good.

We've talked with Brian about how good leadership requires skill. Last night he had begun fighting with Doty because she wanted to color in his book and he was afraid she would ruin his book. I had a little talk with him about leadership. He decided he would teach her how. He found it worked very well and said very excitedly, "Mama, Sharon learns so fast. She learned right away. See? She didn't go over the line."

Note that everyone of these parents was purposely helping his child learn. They did not depend on the examples they set nor did they try to "wait out the stage." On the other hand, every one of these parents carefully "fitted" the lesson to the things her own child did ordinarily. That is, these mothers adapted the lesson to their children. Finally, all of these incidents are variations on a single theme taught in church school. Notice that except for using the story "We All Help All of Us," there is little similarity in how these parents taught the theme. All children learned how to be more effective members of families and groups, but each learned it as applied to his own personality.

## XII

### AN EXPERIENCE IN CHARACTER RESEARCH PROJECT COUNSELING

Gene Schwilck

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#### I

JOHN WAS angry. He was more than angry, he was in despair. The football team had lost the game, and it was his fault.

He realized it, as had all of his team members. If only he had not been so bull-headed during practice he could have learned better how to punt, and the team might never

have lost those crucial points. It was this mutual awareness on the part of the coach, the team members, and himself that made life unbearable — at least for the moment.

Many boys are faced with similar incidents of discouragement. Life brings many moments of concern and regret. John was not unique, but he was fortunate to possess teachers and parents of wisdom. This is the story of John and a counseling program in his school.

In brief the counseling program at the boys' school is an adaptation of the Union College Character Research Project. It is a program based upon several hypotheses. First, that direct methods of instruction in character are more important than indirect techniques used independently. Secondly, that the teaching of attitudes is more important than merely teaching facts of moral knowledge and good citizenship. Experiments have indicated that children usually are capable of distinguishing between right and wrong in theoretical situations, but their typical behavior does not reflect these concepts as actual goals.

The counseling program operates on two principles. First, that the scientific method can be utilized for determining the most effective techniques for helping boys develop certain character traits; and secondly, that a direct approach in character education can be most effective with parents, teachers, and boys working together in close and constant cooperation.

## II

In this situation John's behavior following the football game was observed and considered by an alert teacher. John was an attractive, muscular boy. His smile was winning, his eyes twinkled, and his face was pleasant. The girls called him "Dreamboat."

Without question John was potentially one of the best athletes in the seventh grade. He was respected by his team as their "Big Hope." Only one factor blemished the scene. John had built a reputation for being stubborn, and in fact he was obstinate. He found it exceedingly difficult to change his mind or to admit that he was wrong. He relied upon his own store-house of knowledge

to solve all of his problems. Actually he was a sensitive boy, anxious to have friends and to please others. However in moments of great decision, obstinacy prevented John from performing at his best. He could not accept coaching gracefully.

In this instance the coach assumed the initiative to relate the incident to the attitude — goal of the week; namely, the acceptance of constructive coaching.

It is recognized, especially at a certain age level, that children find advice relatively easy to give and yet exceedingly difficult to receive. The following paragraphs outline the steps of this particular adaptation.

First, the coach assumed the responsibility of informing the counselor of the seventh grade concerning the incident. So informed, the counselor planned his presentation of the specific materials and ideas for the next meeting of his counseling group so as to provide John with a chance to associate his experience with the lesson concepts, and yet not to the extent that retrospection or guilt association might develop. It is usually the procedure of the counselor to introduce to his counselees the attitude to be studied and to help each individual gain a personal understanding and conviction concerning its value. This is done by many techniques; stories, biographical sketches, personal experiences, development of skills, and knowledge, and through class discussion in which the students are given opportunity to tell of specific instances in which they have or have not practiced the attitudes. On this occasion the students talked of people who failed to accept advice graciously and of famous persons who were capable of being coached. The boys spoke of their parents, their friends, and of themselves. This constituted the direct exposure to the attitude to be studied, and was followed with discussion that sought to develop understanding of the attitude and a conviction of its value.

That evening the parents attended one of the monthly parents' classes at the school. The first portion of the session was devoted to a background presentation of the attitudes being studied during that month. On this evening a panel of parents discussed the ac-

tual procedures that they used in the home to help their children gain an understanding and growth in the attitude of receiving coaching. This was followed by a family demonstration of how a family council operated most effectively when each member could graciously give and receive advice and suggestions. Later the counselors at each grade level met with the parents of their counselees. In this case John's counselor led a discussion in which the parents shared their experiences and ideas for helping the boys learn better how to accept coaching. John's dad was keenly aware of the obstinate manner of his son and was eager to question the other fathers in search of techniques and aids. Through this mutual experience, the home, the school, and the boys were active agents in working together in the development of desired character traits.

The next day John came to the counseling class with an idea. As a result of family discussion he had decided that in order to help others gain a greater appreciation of the attitude, he would coach Bob in arithmetic and thus give Bob the opportunity to receive coaching gracefully.

After discussion with the counselor, John decided that it might be better to receive

coaching from Bob in return; partially to maintain Bob's ego, and also as a means of improving his own skill in punting. After all, Bob was the best punting member of the team. Thus with the assistance of the coach and the math teacher, John developed a reciprocal coaching experience.

Later John discussed the results with his counselor, and having achieved success at one level, he was prepared to extend his efforts. It cannot be said that through one such situation that John has learned to be pliable and always capable of receiving coaching, it is through an accumulation of a series of such direct experiences that John is beginning to gain insight into the importance and the value of the attitude.

The real strength of the counseling program at the school is the direct cooperation of the home, the school, and the individual working together, at the same time, and on the same attitude. Through application and analysis of failures and successes growth is recognized and provides stimulus for continued effort. Character is the result of understanding, conviction, and practice. It is not the result of emotional experiences of great resolve.

### XIII

## TWO PUPILS IN WEEKDAY CHURCH SCHOOLS

Flora S. Fender

*Weekday Church School Teacher, Cincinnati, Ohio*

### I

IN OCTOBER, 1955, a tragedy occurred in Cincinnati, Ohio which took the life of a fifteen-year-old girl, named Marlene Nuss, who was at the time of her death a sophomore at Western Hills High School.

Marlene was born into a home where the parents were incompatible. During most of her childhood Marlene, an only child, was left to the mercy of relatives for months at a time. Marlene entered the first grade at the North Fairmount Public School. Classes

in Week-day Religious Education were offered at that school to grades three through six. When Marlene reached the third grade her best friend enrolled in these classes which were held in the nearby North Fairmount Presbyterian Church. The little friend invited Marlene to join also. At first she refused. A few weeks later, however, Marlene agreed to go to Church School to see what it was like.

A teacher welcomed her and soon Marlene was a regular member. She had never

gone to Sunday School in her life so this was a new experience for her. The Bible stories fascinated her. She liked to sing. She was an apt pupil and did her written work well.

The following year Marlene enrolled in the Week-day classes of her own choice. Her enthusiasm grew with each new lesson. The teacher suggested that she attend a Sunday Church School of her choice. Her parents showed no concern one way or the other when the pastor called on them. Marlene made her own decision and started Sunday Church School where she showed the same interest as in the Week-day Church School.

When Marlene was in the sixth grade the pastor invited her to join the Confirmation Class held on Saturday morning at the church. To the great joy of the pastor and her Week-day teacher she became the most promising pupil. Marlene joined other groups in the church and in September of 1953 was elected President of the Westminster Youth Fellowship of her church, in which office she continued until her death.

It was not always easy for Marlene to maintain her close relation with the church, but she was unflinching in her loyalty in spite of many trying circumstances. At Western Hills High School she joined the Bible Club which holds meetings weekly and conducts programs of Bible study for interested pupils. In September 1955 Marlene was elected to the presidency of this organization. It was the first time anyone but a senior had been elected to that office. Her winning personality and strong Christian witness had won her the honor.

One day in October Marlene went to visit her Aunt and Uncle. She was assisting with the preparation of the evening meal. A hot pan began to slip from the edge of the stove. Marlene grabbed it with her dress. The dress caught fire, which spread rapidly, engulfing her in its flames. All the skill of the doctors and the care of the hospital nurses were ineffective in saving her life. Marlene passed away one week later. Her funeral service was a testimony to her loving Christian spirit. Marlene's first introduction to the Church and to the Christian

way of life came through her contact with the Week-day program in the public school. Her teacher's interest and concern bore fruit, and we will never be able to know how many people were touched by her influence.

## II

Don, a fifth grade boy, had built up for himself a reputation for misbehavior ever since he was in the third grade. He was in constant difficulty with his teachers at school, and with members of his class.

He reached the point that he had to misbehave. It was expected of him, and he had to live up to his reputation.

At the close of weekday church school one day, Don's was the only name to go back to his teacher for misbehavior. He was already in difficulty with his teacher, and this was known to his church school teacher.

Calling Don aside the church school teacher tried to make him see that he was the victim of her own earlier mistakes, and how now both his teachers and his classmates expected him to live up to his reputation. She told him she was not going to let his name be taken back to his teacher.

The following week, before class, the teacher explained to him that she would have to tell the class why his name did not go back to school, and gave him an opportunity to leave the room while she made the explanation.

He looked at her, and with all sincerity said, "No, I'll stay."

The teacher, without using any name, explained to the class how we sometimes become the victim of our own mistakes, and how misbehavior can become a pattern which is expected of us. How in the beginning it is the person's own fault if he misbehaves, but when it becomes a pattern which those around us expect of us, and which they help to bring about by their attitude toward the individual, then it becomes the fault of the group — not the individual.

By and by the group realized the part they had played in the behavior of a single individual, and by their own discussion of it, realized that it was their job to help change that behavior, by changing their attitude toward him.



## XIV

## WEEKDAY CHURCH SCHOOL EXPERIENCES

Mildred Seithel

*Teacher in Weekday Church Schools, Cincinnati, Ohio*

## I

MAYBE "JOHNNY can't read" but can we always "read" Johnny?

My first morning with a certain five-two class was hectic to say the least. I had gone to the church early so that everything would be ready to the last detail, but little did I know how efficiently my careful plans could be upset by one over-sized eleven year old bundle of energy! The children, about thirty-nine of them, had come in and seated themselves in rather helter-skelter fashion. The room was long and I asked them to come as close to the front as possible. While they were moving a young "tornado" swept into the room, laughing loudly and continuously. He plopped into a seat in the last row, still laughing. I motioned to him to come join the other children, but he shouted that he never sat with the others. Hoping to interest him in some way, I dispensed with roll call and all other preliminaries, and started on a story which would introduce the lesson. I kept my voice low and told it in as dramatic a way as possible. The other children strained forward to hear, but "Johnny" still laughed. A little girl turned and called to him, "Johnny, keep still, we can't hear." That silenced him for an instant, but he was soon at it again. I went calmly on with the story, and soon three other children called to him and one boy went back and asked him to be quiet. That attention from the other children effectively put a stop to the loud laughter and he, too, soon became interested in the story. When he noticed that the other children no longer paid any attention to him, he began carefully to inch his way row after row, a little closer to the others, until finally he sat in the last row of children, and listened, though he took no part in the discussion which followed the story. I waited, hoping he would volunteer, but he didn't.

The next week, Johnny repeated his performance, but this time he had four allies. The back row was filled with five boys. I asked them all to come and sit with the other children. They started to, all except Johnny, and when his four associates noticed him still sitting they stopped and insisted that he go with them. He did, and at the end of the period I complimented the class as a whole on their attention.

That week, I could not get Johnny out of my thoughts. I knew, of course that the other children had done much to quiet him in the classroom. But Johnny still seemed to have an unfulfilled need. This need was driving him to such overt behavior as pushing another child out of line, and the ever annoying loud laughter. Could it be that Johnny was trying to get attention for something besides his ungainly size? Johnny was really the fat boy in the class, and had no doubt been unmercifully teased about his size. Could Johnny's size be used to any way to his advantage?

The next week, when the class met again, Johnny was among the first to arrive. "Johnny," I called to him, "Will you help me? I need a husky boy to set up this table for me. I just couldn't do it myself and was hoping you would be a little early." Such pathetic eagerness you never saw! The table was set up before all the other children arrived, and when a little later the portable blackboard took a notion to collapse, it was Johnny who held it up and directed the other boys in adjusting it. The next time the class met, Johnny voluntarily sat in the second row, and before he left at the end of the period I told him that I was glad to have a boy in the room who could be counted on to fix things when they needed fixing and that I was proud of him for helping the class in different ways. From that time on, Johnny has stayed in his

seat in the second row, and has been most cooperative, and with just a little help from teacher has gained the respect of his classmates, when they found that Johnny really was one of them, after all.

## II

Now the case of Joe was a little more difficult to solve. Joe was the boy who just would not stay "put" in any seat. He was all over the place. He moved at the most distracting times: during a prayer, the lesson discussion or a story. He was a rather unattractive looking, sullen boy who simply didn't want to do anything the teacher wished. His friend, his only friend, I believe made queer sounds like a parrot, any time that he felt like it, and neither boy could be peacefully persuaded to leave off his cap in class. All of this was not conducive to a well behaved class. I struggled through several sessions with this class, but Joe and his friend took up so much of the time that the whole class was getting into a bad state. Finally, as a last resort, I decided that in order to do anything for the rest of the class, Joe and his friend Dan had to be kept out of the church school class for a while. When it was time to dismiss, I went to the school to see their teacher. When I got her report, I decided that no effort was too great to do something to help these boys. Joe's mother, I was told, was an habitual alcoholic, and when she didn't "feel" well, she took him to an institution of some kind, shoved him in the door and asked them to keep him because she "didn't want him." Why one of them hasn't kept him, I don't know. He had been constantly told that he was "dumb" and too stupid to learn anything. Whenever I asked him a question about the lesson he would say, "Oh, I don't know. I guess I'm too dumb to live."

At the next class session we had role playing. Joe was given the part of the boy who always had the right answers to the questions asked him by Dan, who was the teacher in the play. Dan was plagued by several children who were privately instructed to be noisy. When asked how he felt about it afterwards he said, "You know, teacher I was really mad at those characters!"

When the play was re-enacted with good behavior from the make-believe class Dan, when asked how he felt this time said, "Teacher, I get your point." He had really enjoyed being teacher when he had some cooperation, and forgot that it was only play. Joe left the classroom that day with a much more confident air about him. Next week he had slumped again. We had been talking of God's love for all of His children, saints and sinners alike. We were trying to apply that to the people in our room, and were trying to decide how each one of us could love everyone else in the room. "Teacher," one of the children cried out, "You know you can't love Joe. He's bad." "Oh, but I do love Joe. Of course I don't love some of the things he does. But neither do I love some of the things the rest of you do. Do your parents love everything you do?"

"No, my mother sometimes spanks me for things I do," spoke up one child.

"Does that mean she doesn't love you?"

"Oh! No!"

"Why do you think she loves you even when she punishes you?"

"I guess if she didn't love me she wouldn't care what I did. She wouldn't even care if I crossed the street on the red light and got killed. I guess maybe she spanks me *because* she loves me."

"Then what do you think we should do about Joe? How can we help him and some of the others to enjoy the class?"

"I enjoy it when it is still and I can hear. If we could keep everyone quiet it would be more fun."

"That is a good suggestion. How shall we do it?"

"In our Scout meetings we have a code, and we all obey it."

"Would you like to have a Christian code for your class?"

"Yes, can we make the rules?"

"Yes, you may and it will be your own code, and you may all help each other to keep it."

After much discussion the following code was drawn up.

1. I will raise my hand to speak.

2. I will not tattle on anyone in the class.
3. I will cooperate with the leader and the other class members.
4. I will be as quiet as possible.
5. I will do all I can to help the other class members to keep this code.
6. I will stay in my seat.

"Now, how many of you are willing to keep this code?"

All except three or four children, including Joe and his friend Dan voted for the code, and when they saw how outnumbered they were, they too, raised their hands. One of the boys volunteered to make typewritten copies of the code and each child was given one of them.

The next week when Joe took a notion to walk around the room, a boy near him quietly said, "Joe, read number six." Joe did and, miracle of miracles, Joe sat down.

Now, I should like to say that that was the end of all poor behavior, but it isn't quite true. We still have some difficult times, but Joe has learned to feel that he is one of the class, and that the teacher and his classmates think enough of him to insist that he keep the code. He values the approval of the other children even though he sometimes pretends an indifference to them, and it is their interest in him which is doing him the most good. Dan rarely makes any of his peculiar noises any more and the class as a whole has made a great improvement.

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# Revolutionary Coexistence\*

Elton Trueblood

*Professor of Philosophy, Earlham College, Richmond, Indiana*

THE MEETING of heads of states at Geneva in July, 1955 made obvious to millions what had been clear to many thoughtful persons for a long time, the realization that the major struggle of our time is the struggle of ideas. The new situation is not that of peace or anything remotely similar to it, neither is it to have warfare, with its wanton destruction of lives and property. What is now reasonably certain is that this situation will continue for a long time. The fact that open warfare, in the age of the hydrogen bomb, would destroy both sides, makes the alternative of declared belligerence unlikely. But, at the same time, the strength of conviction on both sides makes the cessation of ideological competition equally unlikely. The continued middle ground, that of competitive struggle for friends, is the only logical possibility which remains.

It is inaccurate to speak of peaceful coexistence since peace does not exist. In fact the term was coined by one party to the struggle merely as a deceptive device in the war of ideas. The obvious intention, in the use of such terminology, is to lull the other side into inactivity. The operations of Bulganin and Krushchev in Asia demonstrate vividly this aspect of the struggle because, while they seek relaxation of tension on the opposing side, they are striving mightily to increase the tension on *their* side. Since two great groups of mankind are alive on the earth, and since they will probably remain alive, there must obviously be some kind of coexistence, but it is important to be clear about the nature of the coexistence. The adjective is more significant than the noun.

The struggle in which we are engaged is a vigorous and openly declared competition for assent. Each side insofar as its convictions

are genuine, inevitably seeks to do three things at once. Each seeks (a) to strengthen the conviction of its own people, (b) to reach the uncommitted sections of mankind and (c) to engage in the conversion of those now committed to the opposite side. Anything less than this indicates a radical failure to understand the nature of the situation.

At the present juncture the main emphasis is naturally placed on reaching the hitherto uncommitted millions. This is because this understanding is both urgent and immediately practicable. The strengthening of the already convinced populace is relatively lacking in urgency, while the conversion of those in the opposite camp is such a long time affair that it cannot show immediate results. The official Soviet salesmen have moved, with sure aim, into the area where there have been few sales, but where the resistance is least.

## I

The United States, like other members of the Western Alliance, is deeply engaged in the task of trying to win in the war of ideas. The chief instrument of the United States in this undertaking is the United States Information Agency, which operates through several media, the chief of which are:

- a. The Press Service
- b. The Library Service
- c. Motion Pictures
- d. Exhibits
- e. Broadcasting (The Voice of America)

The purpose in the use of each medium is the same, the effort to tell the truth about America and to explain persuasively the meaning of the Free Way of Life, something which is bigger than the experience of any one nation or geographical location. Back of all the far flung endeavors is the conviction that our world will lapse into cruel and mutually destructive war unless freedom of communication can be maintained.

\*For twenty-two months Dr. Elton Trueblood was chief of Religious Information of the United States Information Agency, Washington, D. C. This article summarizes his philosophy behind that work.

The proposal of Secretary Dulles at the Geneva meeting of the Foreign Ministers, to the effect that there be established an American Information Center in Moscow and a Soviet Information Center at Washington, is part of a complete philosophy of peace. It was based on the conviction that the chief danger of war, in our hydrogen bomb age, can arise in only one situation, that in which there is a whole people cut off from real knowledge of the opinions and hopes of other peoples. Impenetrable curtains between peoples are evil for many reasons, but they are evil chiefly because they hold the most serious risk of eventual armed conflict. Only a people kept deliberately ignorant of others would be willing to start an aggressive war, for only under such circumstances could it be presented in the necessary guise of a defensive action.

When we have a clear understanding of such a danger we begin to realize the enormous significance of freedom of communication. To be effective in the production of peace, this communication must be really complete and unhindered by any artificial barriers. A merely token thinning of the curtain will not suffice. However good it is for Soviet agriculturists to visit the United States and for American farmers or American Quakers and Baptists to visit Russia, these visits do not involve real freedom of communication. They touch only a few people. The chances of peace are not really strengthened until the Russian people are allowed to hear broadcasts in their own language as they please, and to subscribe without danger to foreign newspapers.

Today this is far from the situation. Our broadcasts from the Voice of America are systematically jammed at great expense to the Russians and with some effectiveness, particularly in Moscow. It is important to realize that the programs jammed are those given in the Russian language. The government is afraid for people to hear what they will understand.

## II

In America our situation is radically different. The government of the United States does *no jamming at all*. Any citizen

of this country, who owns a short wave set, is permitted to listen to any broadcast he can get from any quarter of the globe. Furthermore, because we have a free and uncensored press, any American can read, in his own language, communist ideas any time he chooses to do so. He can buy the *Daily Worker* every day if he so desires.

The suggestion, which sounds so fair on the surface, that we should tend to our business and let the Communists tend to theirs, a suggestion sometimes presented as contributing to the relaxation of tension, is actually full of terrible danger. It would *thicken* the curtain and it is the curtain which is frightening to those who are concerned for real peace.

Since the only alternative to open war is the war of ideas, we must learn to prize the ideas that are most precious. What is best in the free way of life has come to pass, not primarily because of rich natural resources, but far more because of certain standards and convictions about the way in which mankind should live. Resources are fairly equal in distribution about the earth, but, with essentially the same resources, the manner and the level of life is often strikingly different. Ideas make the difference.

It was the ideas involved in the *Communist Manifesto* and similar writings which won enough minds to enable the communist system to succeed to the degree that it has succeeded. Similarly ideas such as those involved in the Declaration of Independence are our hope for a real change in the course of human history. We must not be ashamed to be salesmen of ideas and we shall not be ashamed if we really believe that they are for the benefit of all mankind. If we *are* ashamed to be such salesmen, and consequently do nothing about them, the time will come when neither they nor we shall survive. Ideas do not continue to exist of themselves; they persist only as they are part of the furniture of alert and convinced minds.

The ideological competition must necessarily be carried on in the light of the fact that most of the uncommitted millions of the earth are suffering from great poverty. Many



have experienced or still experience colonial status. All are looking for ways in which the lot of the dispossessed can be radically improved. In the war of ideas the system which seems to offer most in dignity of life, in the fruits of the industrial enterprise, and in general well-being to the rank and file of the dispossessed. In short that system will win which is most truly revolutionary. Instead of opposing the revolutionary movement of our generation, the path of wisdom is to encourage it and to help to point it in really beneficent directions.

Recognizing the insincerity of the phrase "peaceful coexistence," we have begun to substitute for it the more realistic expression, "competitive coexistence," but now it is appropriate to go a step farther and make very clear what the precise nature of the competition is. If our analysis is correct the most accurate phrase to employ is 'revolutionary coexistence.'

### III

Much of the development of contemporary history will depend upon which of the competing philosophies gives the best answer to the revolutionary demands which are such important features of the world situation. Those who are foreign missionaries of the Marxist gospel never tire in their effort to show that their system can provide the quickest industrialization for backward areas and the surest freedom from colonial domination. They pose in all instances as the powerful friends of the poor, and the downtrodden and of the victims of racial discrimination.

Insofar as we seem to be interested chiefly in the rich, we are playing into the hands of the communist missionaries. But there is no need for this role. It is not our great tradition. The mood of revolution should not be at all strange to Americans, because this is how the republic began. Our constitution is now old as republican constitutions go, but we are close enough to the beginnings of our experiment to be naturally on the side of emancipation. The American economy is remarkably successful not because of the fact that it allows a few people to be rich or that welfare trickles down from them to the

masses, but, rather because of the far more significant fact that the general welfare of the total society is remarkably high. Western freedom is not less revolutionary than Marxism, but rather more so, when judged by the welfare of the total populace, especially the masses. Our system is the more revolutionary of the two major competing systems because of the extent to which it has been able to demonstrate a classless society, rather than talk of one. It is only in the cities of America that the parking of cars of the factory workers is a major problem. Nowhere else do work and ownership so often coincide.

In the interests of truth we must never cease to point out that the Soviet claim to be the party of revolution is almost wholly without justification in fact. Though language of revolution is employed, the actual system is really very old in many of its aspects, as old, indeed, as the ancient Babylonian empires. A society in which there are no free elections, with genuine choices, is the wave of yesterday, not the wave of tomorrow.

What we must make clear is the total nature of the way of life of which a high standard of living is only one aspect. In short we must be able to understand, to explain and to espouse, an entire philosophy of responsible freedom. It is un-American not to be concerned with the particular set of ideas which has been the chief factor in making the American pattern of behavior what it is. In this connection we think, among others, of equality of opportunity, of equal justice under law, of due process of law, of the dignity of work and of the dignity of the individual. Not one of these important ideas is an exclusive American possession because each is shared with somebody; what is unique is the particular combination. The consequence of the combination is the strongest single society in the free world as well as the highest level of opportunity, both economically and culturally, that the world has ever witnessed.

### IV

One of the constitutive ideas, which has not received as much attention as it deserves, is that concerning the religious basis of the

American civilization. It is important that this be understood by our own people, but it is far more important that it be understood by those in other parts of the world whose friendship and partnership we seek in the effort to avert general catastrophe.

Part of our misfortune, in the modern world, lies in the widespread misunderstanding of American life, not only among our avowed enemies and unfriendly critics, but even among our friends. The most common of these misunderstandings is the supposition that America is a merely materialistic society, concerned chiefly with machines and proud only of material wealth. It is sometimes believed that we have no spiritual life. The great conviction about the necessity of separation of church and state is widely misinterpreted as meaning that we are a secular civilization in which the people do not *care* about religious truth, whereas the fact is that we believe in separation because we *do care*.

Actually it is not possible to understand America apart from its religious vitality, beginning with colonial days. When William Penn termed his famous colony "an holy experiment in government" he was simply putting into eloquent form what other colonists in other areas meant by their bold undertakings. Many of the most famous documents of our heritage are what they are because of strongly religious undertones. Thus the Declaration of Independence states the doctrine of equality in strictly theological terms. Thomas Jefferson was far from being a conventional Christian, but he was too wise to state the idea of equality in merely secular terms, because in such terms it is nonsense. Of course men are not equal in their powers or talents, but the Declaration does not say that they are equal in this way. It says, instead, that they are *created* equal. Here is the great controlling idea of what man is, as a creature made in God's image, an idea that is necessarily revolutionary when it is fully understood. Just as it made slavery untenable it is bound to make colonialism untenable. It undercuts all racial discrimination. In short it is not something which

exists in isolation, but something which has *consequences*.

It is generally believed that some of Lincoln's speeches are the noblest and most profound of utterances, but they cannot be truly appreciated aesthetically apart from their Biblical cadence and they cannot be understood intellectually apart from their theological sophistication. This is particularly true of the Second Inaugural Address. Imagine anyone trying to judge accurately the value of the total American experiment apart from a knowledge of such factors. It simply cannot be done.

## V

In understanding the American way, it is not only necessary to know our religious background; what is also significant is our present religious vitality. This is shown, not only or even primarily, in superficial ways, such as the striking increase in church membership and attendance at public worship, but in far deeper ways, which bear directly on the concept of revolutionary coexistence. The religion which counts is not that of church going, valuable and revealing as that may be, but rather in the impact on the values which underlie our total civilization.

Of the deeper ways in which the religious convictions of the Western world effect the total pattern of life, three are outstanding. The first is what may be called moral concern. Anyone who observes American life as the extreme example of Western culture is well aware that many evil and unjust things are done, but he cannot fail to note that these receive quick and widespread judgment and that nearly all questions are dealt with on moral grounds rather than on grounds of politics or economics or mere expediency. Ours is not a society of the righteous, but it is a society which is deeply concerned with moral values. Even that portion of the community which has no conscious connection with the Judeo-Christian heritage tends to think of decisions in the light of the Hebrew Decalogue and the Christian emphasis on the welfare of persons as the ultimate standard of reference.

This part of the revolutionary conception which puts the needs of persons above the

interests of the state and consequently justifies the actions of the state only in personal terms. At the heart of this philosophy is the conviction that the individual person is infinitely precious and that all machines or political devices are purely instrumental. The great idea of the dignity of the individual, when seen in the light of its moral implications, is really the most revolutionary idea which has yet entered the human mind. It carries with it the power ultimately to oppose every kind of slavery and domination of man by man. The critics of a culture based so clearly on moral values usually concentrate on what they call insincerity, that is, the contrast between accepted standards and actual performance. To this the Judeo-Christian heritage has a well formulated answer. There is, of course, a contrast between performance and standards, because the human predicament involving chronic sin is found as truly in democratic societies as it is anywhere else. The only way to overcome the discrepancy between performance and standards is, therefore, to give up the standards, but this means inevitable decline. It is precisely because man is not an angel that the relevance of the moral law must be maintained.

A second important way in which our religious life effects our total civilization is in regard to education. The great tradition in American education is that of religious motivation for academic advance, not only in Arts and Letters, but also in the Sciences. A great many of the elementary and secondary schools were first established by religious inspiration and for several generations nearly all the colleges were so established. The purely secular ideal of education, which has come into our life in recent years, is not in the great tradition and is not often fully exemplified. Even the state universities have in many instances strong religious programs and have no intention of trying to separate our culture from its religious roots. The dramatic gift of the Ford Foundation for the strengthening of higher education was significant for the way in which it was given so largely to independent colleges and universities, most of which were founded as a result of religious conviction and many of

which are still under direct religious auspices. The outsider who would understand America would be well advised to study carefully the Christian college.

The third important way in which American religious life effects the civilization is in voluntary service. The amount of money and time contributed annually by the free decision of citizens and directed to public improvement is truly phenomenal. In America this is taken for granted and does not even seem striking, but we begin to appreciate it when we realize that there are large areas in the world in which such voluntary service is practically unknown. The religious motive, especially that of a basic Christianity which elevates to the apex of its system of values that which the New Testament translates as either charity or love, is the major power in the development of what we may call free enterprise in service. This is the real spur to the giving to Boy Scouts, Girl Scouts, Y.M.C.A., Y.W.C.A., Boys Clubs, hospitals, libraries, orphanages and old peoples homes. All of these might be part of the state, supported by taxation, with all free giving eliminated, but in this way something of infinite value would be lost. Indeed, when we say that ours is a free society, and we mention the positive freedoms, we ought to know that one of the chief freedoms which we have reason to prize is the freedom to serve.

## VI

As a game of competitive coexistence develops in our generation we are beginning to see the strengths and weaknesses of the two major competitors. Kruschev and his associates in this game, the nature of which they have been so quick to see, have striking advantage essential in the fact that they can act quickly without the limitations of parliamentary assent. The result is that often they have a great initial advantage, but, if we understand the deeper aspects of our own faith, we know that these advantages are only temporary. Kruschev may promise to send technicians and he may even be able to send some of them, as he can send outworn military equipment and machines, but there is something which he cannot do: — he cannot

become the purveyor of responsible freedom because this is meaningless apart from a moral basis and the moral basis is the one conspicuous lack in the Marxian gospel.

Soviet competitors are also at a great disadvantage in giving people that which they need most, a sense of meaning in their lives. In the competitive struggle some effort to meet this need is made by the Communist philosophers, as they try to show that the life of the individual man can be dignified by his participation in the dialectical movement of history. This is presented as an inevitable movement, with the decay of the free world as a foregone conclusion, but, if we have some understanding of the nature of the human being, we realize that the answer of dialectical materialism fails more lamentably at this point than at any other. It will give no permanent joy to the human heart for the individual to believe that he is a mere tool in the hands of some impersonal force or

some merely physical law. This cannot compete with the far more profound conviction that each individual, regardless of his race or work, is an object of the personal affection of the God of all the world. On one side in the struggle of revolutionary coexistence is a cold impersonal system, while on the other is faith in One who made the world in love, who knows each person in it and who has a practical calling for each individual. God loves each man and woman whether Russian, German, American, Chinese, or whatever, just as a good shepherd knows and loves each one of his flock.

There is reason to believe that this is not only the most exciting idea that can enter the human mind, but that it is true. Those who believe that it is true, whether East or West, and who understand the nature of their faith, will always be in the vanguard of the revolutionary movement of their time.

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# A Survey of the Lay Catechists Teaching Public School Pupils\*

Thomas J. Frain

*A student in the Department of Education at The Catholic University of America, Washington, D. C.*

THE CHURCH of Christ has shown herself a truly zealous educator during every age. Each era has seen her championing the religious education of the young, and our own day has borne witness to this fact. Of particular concern in our day has been the interest of the Church in the religious instruction of Catholic children attending non-Catholic or public schools. This deep concern was heartfully expressed by Pope Pius XII when, on September 2, 1948, he received more than six hundred American pilgrims at Castel Gondolfo. At that time the Supreme Pontiff said:

What pastor of souls, what true lover of Christ can contemplate with indifference the several million Catholic children being trained in schools from which all religious instruction is excluded? Will not each and every one feel the spur of holy zeal and Christian charity to provide for these unfortunate members of the growing generation the most important element of true education?<sup>1</sup>

From time to time attempts have been made to arrive at statistical estimate of the number of Catholic children attending public schools in the United States. The most recent estimate is that found in the Mid-Century Survey conducted under the direction of the National Catholic Welfare Conference in 1950.<sup>2</sup> From information gathered from every part of our country it was assumed that the majority of Catholic children are attending public schools. This assumption is based upon two facts: first, approximately 42 per cent of the parishes in the United States have Catholic elementary

schools, and but 12 per cent have Catholic high schools; secondly, the official estimate of the number of Catholic children in public elementary schools is approximately three million as opposed to two and one-half million in Catholic elementary schools; and one and one-half million Catholic children attending public high schools as opposed to slightly more than five hundred thousand children in Catholic high schools.

Only 1,554,000 of the three million Catholic children attending public elementary schools were officially reported as being under weekly religious instruction. Adequate figures were not obtainable for the high school division, but percentage estimates by regions of Catholic children in public high schools attending weekly religious instruction ranged from a low of 14 per cent in one region to a high of 61 per cent in another. The conclusion is that roughly, out of 5,500,000 Catholic grade school children, 1,500,000 do not receive regular religious instruction. On the secondary level the conclusion is even more alarming in that approximately half of the Catholic children of high school age do not receive weekly instruction.

The task of reaching the uninstructed takes on gigantic proportions when we consider the limited number of priests and religious available for labor in this portion of the Lord's vineyard. The solution has been proposed by the Supreme Pontiff:

Priests will not suffice for the work; the Sisters, to whom the Church in America owes such an incalculable debt, will not suffice. The laity must lend their most valiant cooperation; and, first of all, Catholic parents should deem it their sacred duty to equip themselves so that they may be able to explain at least the simpler catechism, to their inquiring children.<sup>3</sup>

\*Excerpts from a thesis presented in partial fulfillment of a Masters Degree in the Department of Education, The Catholic University of America, 1954.

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<sup>1</sup>*Osservatore Romano*, September 2, 1948, p. 1.

<sup>2</sup>*Mid-Century Survey of the Confraternity of Christian Doctrine in the United States of America* (Washington, D. C.: National Catholic Welfare Conference 1951)

<sup>3</sup>Pope Pius XII, "Address to the Eighth National Confraternity Congress," *Proceedings of the National Congress of the Confraternity of Christian Doctrine*, 1946 (Washington, D. C.: National Catholic Welfare Conference, 1947), p. 8.



The laity have responded most generously to the appeal of the Holy Father. Tens of thousands have given and are giving generously of their time and talents for the religious instruction of the young. Now, with the increased participation of the laity in the affairs of religious instruction the complaint is not infrequently heard that while we are procuring lay catechists in large numbers, we are not obtaining catechists who are themselves qualified teachers of religion. It is likewise occasionally claimed that this work of religious instruction appeals only to persons of a particular educational and/or professional background. With these objections in mind a study was undertaken to inquire into the type of persons now engaged in the religious instruction of Catholic children attending public schools. The study concerned itself solely with lay catechists teaching catechism outside the hours of the regular school day. It was the purpose of the study to obtain as accurate a picture as possible of the laymen and laywomen engaged in such catechetical instruction by inquiring into their age, sex, matrimonial status, and educational, professional and occupational backgrounds. To obtain an even more complete picture of the present-day lay catechists further inquiries were made into their present catechetical activities and their personal interest and motives in the teaching of religion.

#### *Scope of Survey*

The problem was approached through a questionnaire, prepared by the writer, and sent to a random sampling of one thousand lay catechists representing fourteen archdioceses and thirty dioceses. The questionnaire centered about the five items contributing to the background of the catechist. These items are as follows: general status, educational background, occupational background, professional background, catechetical activities, interest in the teaching of religion.

Of the one thousand questionnaires, 597 were returned to the writer, representing a return of approximately 60 per cent. Thirty-one of the 597 returned questionnaires had to be discarded either because of incompleteness or because the catechist returning the questionnaire was a teacher in the employ of

a Catholic school and taught religion to the students of the Catholic school as a part of the school curriculum. It is therefore to be remembered that the statistics of this survey were based on the returned questionnaires of 566 lay catechists representing 45 dioceses in the United States. It should likewise be remembered that the findings herein presented were obtained directly from the catechists themselves.

The extensive scope of this survey is demonstrated by the fact that the 566 lay catechists replying to the questionnaire represent 393 cities and towns scattered over 19 states and the District of Columbia.

#### *Vital Statistics of Catechists*

Let us first consider the distribution of the catechists under consideration according to age, sex, and marital status. The age of the catechists varied between 15 and 70 years. The fact that approximately 31 per cent of the catechists were between the ages of 15 and 24 is accounted for, in part, by the participation of high school and college students in the work of catechetical instruction. Another 34.6 per cent of the catechists here considered were between the ages of 25 and 39, with the remaining 34.4 per cent being distributed between the ages of 40 and 70. More women were active in the religious instruction of public school children than men. The percentage of women was 87.7, or a ratio of approximately nine women to every one man. It is noteworthy that of the 498 laywomen who responded to the questionnaire and who were, at the time of the survey, teaching religion, 42 per cent were below thirty years of age. Of the men engaged in catechetical instruction it was found that of the 68 responding, 60.2 per cent were below that same age level. As to marital status single persons slightly out-numbered married persons, with a total of 311 as opposed to 255 in the married state. An effort was made to learn the number of brothers and/or sisters in the family of each catechist. It was hoped in this way to learn something of the family background of the laymen and laywomen engaged in religious instruction. Among the 519 responding to this question the range of the numbers of brothers and/or

sisters was between 0 and 12. Thus it was learned that 105 were what might be termed "an only child," while 95 were from families of three children, 82 families of two children, and 68 from families of four children. The numbers of children of the 255 married lay catechists were found to vary from 0 to 8, with 41 per cent of the married catechists responding having families of three or more children. The average number of children per family among lay catechists was 2.3.

#### *Educational Background*

Cognizant of the fact that every truly effective catechist must have a good foundation in the faith and a good general knowledge of the teachings of Christ, the writer devoted the second section of the questionnaire to a detailed investigation into the educational background of each catechist. Inquiries were made into the elementary, secondary, and higher education training of the lay catechist. Each was asked to indicate whether he had attended a secular or a Catholic institution of learning and the number of years of attendance. The results were startling.

Before presenting a detailed picture of the educational background of today's catechist, it should be observed that with particular reference to elementary education the total percentages will exceed 100. There is an overlapping due to the fact that some of the catechists here considered attended both public and Catholic schools.

Of the 566 respondents only 59.6 per cent had attended Catholic elementary school at one time or another. Of the 566, 40.1 per cent had the benefit of eight years of Catholic elementary education. This fact is in part due to the scarcity of Catholic schools in the territory in which the catechist was living during the years of his formal education. Too, it was revealed that while 53.1 per cent attended public schools at one time or another, 187 of the 566, or 33 per cent, attended public elementary schools for the full period of eight years.

With reference to secondary or high school education it was found that of the 566 catechists responding 41.8 per cent attended Catholic high schools as opposed to 55.7 per cent who attended public high schools.

It may be noted that 205, or 36.2 per cent of the catechists concerned, attended Catholic high schools for the period of four years, while 231, or 40.8 per cent, attended public high schools for the same period of time. It is interesting to note that of the 566 catechists being considered here 14, or 2.5 per cent, had no high school education whatsoever.

A particularly healthy sign is revealed in the number of lay catechists who continued their education beyond the fourth year of high school. Three hundred fifteen, or 55.5 per cent of the catechists, spent from one to seven years in institutions of higher learning furthering their education. The breakdown of higher education statistics is as follows: 3 per cent attended junior college for a period of from one to two years; 9.7 per cent attended normal school for a period of from one to three years, with 52.0 per cent of this group attending for two years; 17.8 per cent of the 566 catechists attended Catholic colleges, with 10.7 per cent of the total number of 566 catechists graduating after four years attendance; 16.0 per cent of the total group attended non-Catholic colleges, with slightly less than one-third of this group graduating after the full four years attendance. A total of 51, or 9 per cent of the catechists responding, attended graduate universities for a period of from one to three years. Of the total group of 566 lay catechists 1.9 per cent completed three years of graduate study.

Assuming that a number of lay catechists would have little opportunity to attend Catholic schools, the questionnaire inquired of those who attended public schools the number of years of formal religious instruction each received. Here again the answers were most revealing.

On the elementary level 22.1 per cent of the 303 lay catechists who attended public elementary schools answered that they had never received any formal instruction in religion, i.e., in the form of attendance at catechism classes. Approximately 47 per cent reported that they had received less than four years of catechetical instruction. On the other hand it is to be acknowledged that 15.2 per cent received eight years of religious in-

struction while attending public elementary schools. The findings on the high school level were even more shocking. Of the 315 catechists who attended public high schools 189, or 60 per cent, responded that they had received no religious instruction on the high school level. Fifty-one, or 16.2 per cent, were recorded as having received a full four years of high school religion instruction while attending public high schools.

Of further interest in the educational background of the lay catechist is the fact that of the 315 lay catechists who have attended or who were currently attending institutions of higher learning, 126 hold academic degrees varying from the Bachelor of Arts degree to that of Doctor of Philosophy. The breakdown of this number shows that 44 of the catechists hold a Bachelor of Arts degree, 34 have a Bachelor of Science degree, 19 hold a Master of Arts degree, one has a Doctorate in Philosophy, and one a degree of Doctor of Education. The questionnaire further revealed that by June, 1955, 25 other lay catechists will have received their Bachelor's degree and 6 will have received the degree of Master of Arts.

A fourth category of educational background was added to the questionnaire, namely that of special training in the field of Catholic Action. Only 7 of the 566 lay catechists declared that they had such training. Of the 7, 6 described their training in terms of attendance at the Summer School of Catholic Action conducted under the auspices of the Queen's Work of St. Louis; the other catechist referred to attendance at the Knights of Columbus School of Catholic Action.

#### *Occupations*

The amount of time the laity can give to the religious instruction of Catholic children attending public schools is determined to a large degree by the free time granted by their professional and occupational obligations. With this in mind the catechists were asked to indicate their profession or occupation and to indicate whether or not they were, at the time of the survey, active in their profession or occupation, whether or not they were retired persons, and whether or not they con-

sidered themselves to be persons of leisure. To facilitate the answering of these questions, twenty-five professional and occupational choices were listed under the headings of professional, non-professional, clerical, and kindred workers. It may be of interest to note that 164, or 28.9 per cent, of the catechists responding, were housewives. Teachers, totaling 92, or 16.2 per cent, were second in predominance. Office clerks, totaling 35, or 6.1 per cent, and secretarial workers, totaling 34, or 6.0 per cent, rated third and fourth respectively. This section of the questionnaire likewise revealed that 118 students were currently engaged in the work of giving catechetical instruction to Catholic children attending public schools.

It has occasionally been asserted that there are a number of the laity who are persons of leisure and who are thereby willing recruits for the work of catechesis. In an effort to determine whether or not such persons are actually engaged in this type of work, the lay catechists were asked to indicate whether they might be designated as retired persons or persons of leisure. Twenty-three of the 566 catechists responded in the affirmative, indicating that they were persons of leisure, and 27 indicated that they had retired from their chosen profession or occupation.

The 92 teachers responding to the questionnaire were asked to indicate whether they taught in Catholic or public elementary schools, Catholic or public high schools, Catholic or secular colleges. The survey revealed that of the 92 professional teachers, 70, or 76 per cent, were teachers in public schools. Of these, 40 teach in public elementary schools, and 24 in public high schools. Of the remaining 22 teachers 9 were retired, 5 teach in Catholic elementary schools, 6 in Catholic high schools, and 2 in Catholic colleges.

No effort was made in this survey to search out high school or college students who are active in religious instruction. A random selection was made from the names and addresses submitted to the writer in the hope of obtaining an adequate sampling of lay catechists in this country. However, upon analysis, the returned questionnaire revealed that

there were 118 students to be counted among the 566 catechists included in this survey. Twenty-eight were currently attending high school, and 90 were college students.

Added to these findings is the fact that the "Revised List of Colleges and Universities Interested and Active in Confraternity Work" lists 56 colleges and universities (Catholic) active in the Confraternity of Christian Doctrine program.<sup>4</sup> To this list could be added many members of the Newman clubs of our secular and state colleges and universities who are participating in this work. It is likewise encouraging to note that some Catholic colleges have extended their apostolate to handicapped and retarded children. The Catechetical Center of the College of St. Rose, Albany, New York, has led the way in this matter.<sup>5</sup>

#### *Participation in Catechetical Instruction*

An analysis of the responses revealed that of the 566 catechists responding to the questionnaire 389, or 68.7 per cent, were actively engaged in the teaching of religion to Catholic children attending public schools at the time of the survey. Among these the range of experience, in years, was quite vast, extending from one to thirty years. The greater majority of the catechists, 73.4 per cent, had from one to three years experience; another 13.8 per cent had from four to six years teaching experience. The fact that approximately 86 per cent of the present-day catechists have less than seven years actual teaching experience in the field of religious instruction may be due, in part, to the fact that only in recent years has any great emphasis been placed upon the use of the laity.

The investigation further revealed that more catechists are active in the instruction of elementary school children than in the instruction of high school students. Thus it may be noted that there were approximately 83 per cent of the 389 catechists instructing

elementary school children as opposed to 17 per cent of the above number of catechists engaged in the instruction of high school students. The amount of time which each catechist spends in such instruction varied between one and four hours each week. It was found that 77 per cent of the catechists in question are limited to one hour of weekly instruction; approximately 17 per cent spend two hours weekly in giving religious instruction to public school children.

As might be suspected, the time of experience in the teaching of religion among the 177 inactive lay catechists was found to be considerably less than that found among the active catechists. Forty-two catechists, or 23.7 per cent of the 177, were never engaged in the actual teaching of religion. Fifty, or 28.2 per cent of the 177, had but one year of actual teaching experience.

The logical question to be asked of those who had been trained to teach religion to children and who were not currently active in such work searches out the reason for such inactivity. In addition to 42 trained catechists who never had the opportunity to put their training into practice, it was found, as might be expected, that 41 attributed their inactivity to the fact that they had married and that in the course of time their home obligations prevented their taking the active part in the confraternity program they had once enjoyed. The reasons for the inactivity of the 177 lay catechists under consideration were many and varied. Among students it was found that while they might embark upon a rather ambitious program of catechetical instruction for the young with an abundance of good will, they frequently found that the pressure of their own studies was so great as to necessitate their abandoning their avocation of catechetical instruction. Thus it was found that the pressure of studies was the second most frequently mentioned cause of inactivity, the first being the lack of any opportunity to teach. The pressure of professional and occupational or business obligations likewise takes its toll among laymen who desire to share in the catechetical apostolate.

#### *Training*

The final section of the questionnaire used

<sup>4</sup>"Revised List of Colleges and Universities Interested and Active in Confraternity Work," *College Confraternity News*, I (January-February, 1947), 3.

<sup>5</sup>Sister Noel Marie, C.S.J., "The Religious Instruction of the Exceptional Child," *Catholic Educational Review*, LI (December, 1953), 660-665.

in this survey contained thirteen items. Herein information was sought which would reveal the kind and amount of preparation each catechist received prior to his active participation in the apostolate of catechetical instruction. Attention was also directed to the motive prompting the laity to undertake such work, and to the length of time each catechist spends in the preparation of his catechism instruction. An inquiry was also made as to the length of time the catechist would continue in the religious instruction of Catholic youth. Finally the opinion of each catechist was solicited as to what might be done to encourage others to aid in the task of catechists.

With particular reference to the special training the lay catechists have received, this survey revealed several important facts. Among these is the fact that of 566 catechists responding to the questionnaire 73.4 per cent did receive special training through the Confraternity of Christian Doctrine program of their local diocese. However, it was also learned that 140 of the 566 catechists, or 24.8 per cent, had not received any special training in the religious instruction of the young.

The lack of uniformity in the course of preparation for lay catechists offered by diocesan confraternity programs throughout the nation is evidenced by the fact that this preparation varies from ten to sixty course hours in both doctrine and methods of teaching religion. In nearly all programs the course in doctrine was found to be given by a priest, while the course in methods was conducted either by a priest, a sister, or a layman specially qualified to give such instruction. In terms of hours of instruction it was found that 133 lay catechists, or 32 per cent of the group of 416 catechists trained under diocesan programs, received instruction ranging from 51 to 60 hours; approximately 60 per cent of the catechists trained under diocesan programs received formal training of 30 hours or less. It is to be remembered, however, that the courses under consideration were given annually, and in some instances it was recommended that the catechists enroll in refresher courses after their first year of instruction.

It may be noted that 74 of the lay catechists

trained under diocesan programs expressed the opinion that their training preparation was inadequate. The inadequacies as expressed by this group may be described as follows: 28 catechists expressed the desire for a fuller instruction in dogma, while 19 felt that the course of instruction in methods of teaching could have been more extensive. A worthwhile suggestion was offered by 6 catechists who recommended the institution of refresher courses for trained catechists.

From a comparison of the number of hours each of the 389 active catechists expends in the actual teaching of religion and the number of hours he feels he can conveniently afford to spend in religious instruction, it is immediately evident that the generosity of the lay catechist will not be outdone in bringing the teaching of Christ and His Church to Catholic children. Of particular note is the fact that while no catechist is called upon to give catechetical instruction for five hours each week, nevertheless approximately 12 per cent of the group would be willing to give this much time if called upon to do so.

In answer to the question "How long do you plan to continue in this work of religious instruction of the young?" the 389 active catechists again demonstrated their willingness, generosity, and enthusiasm. It was found that 75.6 per cent of the catechists placed no limit on their future continuance in religious instruction. The limit placed by the remaining 24.4 per cent may be explained by the fact that in this group were many college students whose future was too indefinite to warrant any definite prediction.

It is to be noted that the catechists responding to this survey indicated universally that they never have received, nor do they expect to receive, any form of financial remuneration for their participation in the work of the Confraternity of Christian Doctrine. While they do not feel that any such remuneration should be given, several catechists did observe that the expenses of conducting catechism classes, the purchase of texts, aids, and the like should be assumed by the parish in which they are teaching.

The amount of time spent in preparing the weekly instruction lesson varied among



the 389 active lay catechists from one to seven hours weekly. While 78.1 per cent of the catechists spend between one and two hours weekly in preparation, 16.2 per cent give between three and four hours to their weekly preparation. The average preparation of each catechist is approximately one hour of preparation for each hour of teaching.

To the question seeking the motive that prompted each catechist to undertake the religious instruction of the young we find a variety of answers ranging from the desire to fill the need for teachers of religion to the desire to participate actively in the apostolate of Catholic action. Thus we learn that of the 512 catechists responding to this question 91 declared that they undertook this work because they felt they could be of service in this great need. Eighty-six others were motivated by their love and interest in the welfare of children, and 74 catechists began teaching religion to Catholic children attending public schools because they were requested to do so by their parish priests.

Bearing in mind the motives and circumstances which might prompt the catechist to participate in the religious instruction of the young and aware of the access the lay person has to other members of the faithful who might be interested in the catechetical apostolate, the opinion of each catechist was solicited as to what might be done to encourage other persons to aid in this type of religious instruction. Four hundred seventy-eight catechists responded to this request. While the suggestions were quite varied, they were none the less constructive and practical. A greater number of the catechists were of the opinion that many of the laity would be willing to share the responsibility of religious instruction for public school children if they were truly cognizant of the current need, and they suggested that the press and the pulpit be used as efficient means of recruiting future lay catechists. The value of a personal invitation given verbally by the parish priest was also recognized by the lay catechist as a powerful means of filling the need for teachers of religion. A number of catechists, thirty-six, suggested that Catholic high school and Catholic college students might be advan-

tageously recruited because of their adequate background of religious knowledge.

#### *Recommendations*

Not wishing to minimize the zealous efforts of the thousands of enthusiastic lay catechists throughout the country but rather wishing to better the program of catechetical instruction for Catholic children attending public schools, several recommendations are in order. Too, certain recommendations are thought necessary because the betterment of catechetical programs is a natural consequence of the greater preparedness of the lay catechist. The future strength of the Church in the United States depends, in part, on the success with which these catechists sow the seeds of revealed truth.

A consideration of the educational background of the modern lay catechist as seen in this study points directly to the necessity of extending the program of preparation to which each catechist must submit before being entrusted with the privilege of instructing the young in virtuous living. We have found many zealous souls willing to sacrifice their time and energies for the dissemination of the eternal truths. Ours is the obligation of giving to them the help they seek to enable them to perform the task to which they are called. We may not be content with the mere imparting of essentials to future catechists. Nor should we be content with the clearing up of some personal religious difficulty imbibed in public institutions of learning. Inadequately prepared catechists often give to the Church poorly instructed children. We must keep ever before us the decree of the Sacred Congregation of the Council on "The Better Care and Promotion of Catechetical Instruction."

In places where on account of the scarcity of priests the clergy themselves cannot sufficiently perform the work of teaching Christian doctrine, let the Ordinaries take active steps to supply *capable catechists* of both sexes to help the pastors. Let them teach religion in the parochial or in the public school, even in the most remote parts of the parish.\*

\*Decree of the Sacred Congregation of the Council "On the Better Care and Promotion of Catechetical Instruction," trans. *Ecclesiastical Review*, XCIII (July, 1935), 53-54.

Just as it would be disastrous to entrust the secular education and training of children to untrained and unprepared teachers, so too it is disastrous to permit untrained and unprepared catechists to nurture the gift of Faith in the souls of the young. Bishop Emmet Walsh, addressing the National Catechetical Congress of the Confraternity of Christian Doctrine, tells us of the qualifications the lay catechist must possess:

They must be good Catholics, men and women imbued with an interest in the church and her work that can be stimulated into genuine zeal. They must have a good foundation in the Faith and a good general knowledge of the Church's teachings. They must be willing to take at least a short course in methods of teaching religion and show results in their ability to interest children. They must be men and women who will take their work seriously and whose presence can be counted on at every class.<sup>7</sup>

Essential to any program for the training of teachers of religion, be they religious or lay, is the spiritual formation of the teacher. To neglect the spiritual training and noble motivation of the religion teacher is to predestine the entire program to failure. The mere ability to explain Christian doctrine so that children can understand it, together with skill in matters of discipline, does not make a person an effective teacher of religion. In the words of Pope Pius XII, "In carrying out his work which from the viewpoint both of its goal and its effect is supernatural, the teacher must be fortified by a solid faith and a love of prayer (it is needless to urge this at greater length); and thus with confidence and in the spirit of piety let him bring about a true conversion for good."<sup>8</sup> It is the task of the lay catechist to give the child a great and abiding knowledge and love of God; this cannot be accomplished if the catechist him-

self has not grown in the knowledge and love of God.

"Fortified by his solid faith and love of prayer" the lay catechist must also have a good idea of what is to be taught, a good practical idea of how to teach it, and an understanding of the purpose of teaching. This the "non-professional" teacher will not get by intuition; he must be instructed. The catechist must be trained in the special approach to the Catholic child in the public school, in methods adapted to this particular field, and in the use of a course especially prepared for the child under consideration.

The training of the lay teacher of religion may be accomplished in either of two ways, by the formal training course or by what has become known as the informal training course. The former, which is to be preferred, consists in a course in doctrine given by a priest with teaching experience and a course in pedagogy given by a priest, a religious, or a public school teacher. In this method, classes are conducted on a weekly basis over the course of one year either on week nights or on week ends, at a time convenient for adults. It is permissible in the formal training course to conduct the training classes in two series of eight weeks for a period of one or more years on an inservice basis, that is, the candidates serve as religion teachers while undergoing their training. In such a plan the first series should begin about mid-September, and the second in mid-January. The content of the first sixteen classes in doctrine represents an extreme minimum of instruction, while the second series consists of further doctrinal instruction and an extended course in the techniques and devices of religious instruction.

Where formal training is not possible, some parishes may offer a period of instruction for teachers immediately before or after the catechism class. If the instruction is given before the class, the teachers prepare the lesson they will give to the students, and doctrinal difficulties met in the preparation are clarified by the priest or chairman in charge of the teachers. If the period is given after the catechism class, the following week's

<sup>7</sup>Most Rev. Emmet Walsh, "School Year Program of Religion for Public School Pupils," *Proceedings of the National Catechetical Congress, 1935* (Washington, D. C.: National Catholic Welfare Conference, 1936), p. 100.

<sup>8</sup>Pope Pius XII, *Address to the International Catechetical Congress, Rome, October 14, 1950* (Washington, D. C.: National Catholic Welfare Conference, 1951), p. 9.

lesson is prepared, and the same procedure followed.

Those who are charged with the preparation of catechists must make every effort to awaken within the religion teacher a sincere and genuine interest in the spiritual and temporal welfare of the student. The degree to which the catechist possesses this interest will be manifested in the care and diligence with which instruction lessons are prepared.

The growth and development of the lay catechist does not cease upon the completion of a course in doctrine and methods, rather, such completion marks the period of his birth into the apostolate of Catholic Action. The zealous catechist will welcome regular refresher classes, he will grow in personal holiness, and through the use of the ordinary means of grace he will be most effective in restoring all things in Christ. He will walk in the footsteps of the saintly catechists of ages past and will hand on to future generations the burning light of faith.

A second recommendation to come out of this study concerns the preparation each cate-

chist must give to his weekly religious instruction. In this matter it will suffice to repeat the emphatic words of Pope Pius XII:

This must be positively insisted upon: that the teacher himself improve his knowledge by study; even the master must study unceasingly. Let him not prepare his instructions in a lazy, half-hearted or careless manner, but let him draw up his lesson plan and his method of presentation with painstaking diligence so that with experience in both success and failure, he will grow in perfecting himself in the art of catechetical instruction.

Too, it may be suggested that completion of high school should be demanded for entrance or admission to any course of preparation, although it will be possible, at times, to admit to the course those good lay persons who have for many years given generously of their time and talents without having, themselves, the opportunity of a high school education. Attendance at prescribed courses must be checked, and the issuance of a certificate indicating the individual's competence should be a prerequisite to the actual work of religious instruction.

## Religion In Current Magazines

**C. R. House, Jr., Associate Professor, State College, Fairmont, W. Va.**

*Scholastic Teacher* (New York City) gives a good brief survey on what some cities and states are doing about religion in education in the February 2 issue.

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W. W. Reid comments on what the New York City Board of Education is doing about religion in education in the January-February issue of *The Pastor's Journal*.

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Sidney Hook reviews at length *Reinhold Niebuhr: His Religious, Social and Political Thought* (Edited by C. W. Kegley and R. W. Bretall, Macmillan) in the Jan. 29 issue of *The New York Times Book Review*.

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Excellent approaches for explaining to a child the different religions of their playmates is detailed for parents in "Other People's Religion" in the Dec. '55 *Parents' Magazine* (New York City). It is written by Margaret Albrecht, a member of the editorial staff.

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Viewpoints on state aid to religious schools by Rev. R. J. Henle, S.J., is presented (excerpts) in *The Commonweal* for January 27.

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Citizens of an isolated Syrian village (Malloula) still speak the Aramaic dialect of Christ; so says *The Pulpit Digest* for February.

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The most segregated institution in America is beginning to open its doors, say Lee Nichols and Louis Cassels in "The Churches Repent," in February *Reader's Digest*. It is reprinted from the October, '55 *Harper's Magazine*.

# Unifying the Cognitive and Orectic Processes In Christian Education

Alvin John Cooper

*Director of Leadership Education, Curriculum Development and Audio Visual Education for the Board of Christian Education of The United Church of Canada, Toronto, Canada*

**R**ADICAL times require radical action. However, if the action is to meet the needs of our day it must be based on right ideas. Out of the confusion and turmoil of the last World War centres of new life in the Christian Church have sprung up in many countries of the world. Nowhere has this new life movement been more aggressive than in Canada.

Perhaps the reader has heard the magic name, "Naramata." Here amid the majestic scenery of the Okanagan Valley in British Columbia, the Rev. "Bob" McLaren, a field secretary for Christian Education of the United Church of Canada, started the first successful experiment in 1947. (It is important to note that we built upon the experience of several "failures" in the previous fifteen years.) Now our church has four Centres. The newest one is at Tatamagouche in Nova Scotia. Another, "Five Oaks," is located near Paris, Ontario, and the fourth is at historic Fort Qu'Appelle in Saskatchewan. These four Christian Worker's Centres have each been developed by two or more Conferences of the church and now serve every area of Canada.

The Christian Worker's Centres represent one of the most radical experiments in Christian Education in our day. It will take a little patience on the part of the reader to find his way into the heart of the experiment. Perhaps we should first examine some of the more obvious "surface" reasons for their development.

## *Lay Leadership*

The first reason usually given is for the development of voluntary lay leadership for the local church. We have had excellent success over the years with hundreds of summer camps and conferences. Thousands of Church School leaders and prospective leaders have attended these projects. Why not set up a permanent conference centre where training

programs may be carried on during twelve months of the year?

Behind the scenes there was another persistent nagging situation that had to be faced. On the prairies there are forty-seven "Bible Schools" conducted by smaller Protestant denominations. As the majority Protestant church of the West we were supplying many of the young people for these "Bible Schools" and seemingly doing nothing about it ourselves.

Another situation which concerned a few (and now I am inching into the title of this article) was the basic facts of formal education in Canada. The "educated" persons are those who attend school and college. But while 53% of our youth start high schools only 22% graduate from high school. What about the 78% who have dropped out? Do they really have adequate preparation to set their direction and purpose in life? And going a little further we note that only 3% of our young people start University and a mere 1% graduate.

What are the basic characteristics of an "educated" person? Obviously our educational institutions are meeting the needs of a minority, and at the vocational or young adult level, a very small minority. What is the nature of education? We talk about the person learning as a total personality. Do we take this into account in our schools and colleges? Do we take this into account in our Church Schools?

## *An Example*

Let us pause for a few paragraphs and look at the brief case of one person who came to a Centre. Take a look at Jim, Big Jim, who was one of the first students at Fort Qu'Appelle — our Prairie Christian Training Centre. Big Jim was a young bachelor farmer, living near a small village on the prairie. Big Jim liked kids and he wanted to help them. When the

student minister left in the fall and the summer Sunday School was over, Big Jim decided he should carry on. He got permission to use the school house. Every Sunday through the winter he gathered twenty-five to thirty children, of all ages for Sunday School. And he tried to do it all alone. He was doing his best, but he knew every Sunday it wasn't good enough.

When Big Jim heard that our church was starting a Centre to help him, he came running. He spent five months, from November to March at the Centre. He learned a lot about grading the classes, securing and coaching others to help in leadership, how to get a Christian Education Committee taking responsibility all year around. Big Jim gave his fellow students and instructors as much as they gave him. Big Jim had a big heart. He knew what was important, and he came with a willingness to try to do what should be done. His motivation, his sense of purpose in life was mature. He acted on his commitments. He was unabashed by failure. He had a scale of operative value judgments premised upon a spiritual purpose for life.

Now how far Big Jim got in his formal schooling I do not know. It was not very far. He was probably "failed" because of inability in mathematics or other subjects. At the Centre you couldn't fail. When the question came up it was explained that the staff were in a sense more on the spot than the students. It was the job of the staff to help the students meet their basic needs. Perhaps you couldn't tell how successful the Centre had been until the student had lived for some time back home. And so Big Jim, and the other students, were relieved and released when "failing" or "passing" faded away and they settled into a broader and richer learning and growing experience than they had ever known.

You know the rest of the story. Big Jim went home with an insight into how to challenge others, how to secure their help in the church's task for youth. You will find several teachers now in a well graded and carefully organized Church School. But equally important Big Jim tackles each task with a largeness of heart and a selflessness that challenges others.

### *Curriculum*

The "curriculum" of a Christian Worker's Centre is the total life of the Centre. Work and worship, recreation and study are woven together into a fabric that helps each person know himself whole. Each person is both a learner and a leader. This becomes as true for the "students" as for the "instructors." The fellowship of the whole community is permeated by the larger recognition of the many ways in which we learn and grow. Some of these are cognitive, they have to do with reasoning and knowing and understanding. Other are in the realm of feeling, emotion, motivation and purpose, and we may call these *orectic*. Normatively our judgments in the realm of religion are primarily related to the *orectic* processes of learning. In the realm of the physical sciences the processes are primarily cognitive.

Persons always learn as whole persons. They always learn through all processes. But if our formal educational guidance ignores this, we may be hindering rather than helping the person, as a whole, in learning.

Perhaps this is one of the serious limitations of our work in the church. Is the curriculum of the Sunday Church School premised upon the assumption that religious judgments are arrived at primarily through cognitive processes or *orectic* processes?

Is the place of worship fully recognized and realized in the church school? Perhaps the vitality of worship experience at camp or conference is largely responsible for such projects being so productive. Do we appreciate the place of play in a creative fellowship? Are we a fellowship of equals so that greater authority or knowledge does not corrupt our Christian relationships?

These are some of the vital factors which are basic in the life of our four Christian Worker's Centres. We seek to unify both the cognitive and the *orectic* processes. The climate of the Centre is such that a therapy of personality re-orientation and re-integration is normative. But this is not super-imposed or directed from without. Change is allowed to take place on the initiative and at the pace determined by each learner. We are



not manipulated into a "correct" or "proper" conclusion.

### *Experimental*

Each of the Centres is experimental. There are many variations, but in general there is a very close-knit philosophy and practise. The primary requirement for admittance as a student is that you want to come! The total cost of room and board and tuition is about \$1.00 per day. If you cannot find the money, perhaps a local church group, or some other church organization may sponsor you. If you really want to come, a way can always be found. You do not need to have any formal educational standard. You can come for varying lengths of time. The long-term courses during the winter go as long as six months at Naramata, and over 250 young people have taken this six-month's training.

Two of the Centres have divided the winter courses up into six-week periods, but these run concurrently for five months. There are a great variety of short term courses offered, most of these for two-week or one-week periods. Week-end "retreats" are a feature of the program at Five Oaks.

In the fellowship of this experimental Christian community many students have found some larger truths. They no longer look only to the "instructor" to provide information and stimulate "learning." Each one teaches everyone. All are learners together. In worship and in many other experiences the presence of God is recognized.

This led one student to proclaim, "God is our real teacher."

The much discussed concern of Christian vocation has also come to the fore. The students are 18 years of age and over, and the larger proportion are not settled vocationally. In this opportunity to get away from the routine of home, and their local community, most young people find a deeper sense of their life's direction. They are all learning skills which they will employ as voluntary leaders in the local church. But increasingly the realization breaks through that all of life must be Christian and every vocation must be Christian. Some find that Christian vocation in the full time service of the church institution, but the larger number go forth with a call to become Christian teachers, farmers, engineers, and salesmen. The doctrine of the priesthood of all believers becomes real through discussions and the fuller awareness of one's own particular beliefs. And that great new doctrine, the ministry of all Christians, is breaking into reality as each finds the call of God to make fully Christian, fully a ministry, whatever full-time service becomes our vocation.

And through it all, moral, ethical and spiritual value judgments — primarily cultivated through the orectic processes of growth, guide and direct those areas of growth in which information, knowing and understanding primarily emanate — the cognitive processes. The many streams which flow, come together — in the multiple processes of Christian nurture.

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"The Case for Spiritual Healing," by W. Paul Monteath, appears in the December 10 *Presbyterian Life*. The December 24 issue features excellent reproductions and stories of paintings of the nativity, and also John A. Mackay's comprehensive treatment of Protestantism.

*American Unity*, published by the Council Against Intolerance, in its Nov.-Dec. issue features Brotherhood Week activities, as well as other useful educational material.

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You won't want to miss the Dec. '55 issue of *National Parent Teacher* which presents study and discussion material on the article, "Spiritual Experiences in Everyday Life," by R. L. Hunt. The study-discussion materials are written by Ruth Strang.

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The National Association for Mental Health has issued two pamphlets of possible interest to readers of *Religious Education*: "The Clergy and Mental Health," and "Ministering to Families of the Mentally Ill."

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When the editor-in-chief of a big business magazine (Henry R. Luce, *Fortune*, Dec. '55) writes about religion, science, philosophy, original sin, free will, social gospel, and a look at the year 1980 — it is time to see what he has to say — and he says it well in "A Speculation about A.D. 1980."

# The MAKER, the Merchant and the Merchant-Makers

Clarence C. Walton

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IN THE ARENA that is today's world of business the status of the American educator is undergoing a pronounced change. The caricature of the absent-minded professor and the half-indulgent, half-cynical tales of the underpaid hireling are fast losing currency. The clue to the pedagogical "new look" is not hard to find. This nation's business community — too long out of intimate contact with its most important source of raw material (human beings) — has rediscovered the universities and colleges and seems intent to take a Canossa route to the ivory towers with offerings of men, money and counsel. In some cases the academicians appear embarrassed by this newly-won attention; but in every case professors are being forced to re-examine their own objectives, their own techniques, and their own roles in our industrialized society.

Industry's preoccupation over rapport with institutions of higher learning has coincided (by accident or by design we are not prepared to state) with increasing concern generally in matters spiritual. While the current revival of interest in religion on many American campuses leaves little room for inferring that students are hitting the sawdust trail there is no doubt that the presiding Bishop of the Protestant Episcopal Church, Reverend Henry K. Sherrill, is right in declaring that "Christianity once again has become intellectually respectable."<sup>1</sup>

The trend was discernible shortly after the war when scholars of the calibre of Dr. Thomas Gates, Chairman of the Board of Trustees of the University of Pennsylvania, appealed for the introduction of religion in all colleges. At the centennial celebration of Girard College Dr. Gates indicted American education for failure "to give a moral and

religious guidance to the world's leaders. Knowledge and skills have been perfected. Universities present and teach the sciences, and languages, arts, and philosophies, but conspicuously do not offer religion. We must learn that religion takes over where science leaves off."<sup>2</sup>

Nor has business made good its attempt to escape the Hound of Heaven. For a long time it too often viewed man as another cog in the vastly complicated machinery of production. When the cog became obsolete it had to be replaced by newer, younger and more able hands. Disturbing bits of evidence that this thinking continues to muster support in some quarters reveals itself in the intense desire to introduce complicated decision-making machinery to relieve us of dependence on the human intellect. Harold Lasswell feels that there is a definite trend "toward the mathematical equation and the computing machines. . . ."<sup>3</sup> If this trend continues we shall sooner or later arrive at a point where any true appreciation of a free, rational and moral being becomes almost impossible. Happily, there is another and growing body of evidence which suggests that despite automation and mechanical brains the need for thoroughly trained managers will grow rather than abate. By "thoroughly trained managers" they mean responsible men who have been broadly educated, freed from prejudice and a proclivity to make decisions on the basis of intuition, and highly skilled in human relations.<sup>4</sup> Such

<sup>1</sup>Italics mine. Quoted from the *Philadelphia Bulletin*, May 25, 1948.

<sup>2</sup>"Current Studies of the Decision Process: Automation versus Creativity," *The Western Political Quarterly*, VIII (January, 1956), 388. See also Norbert Wiener, *Cybernetics* (New York, 1948); and W. Ross Ashby, *Design for a Brain* (New York, 1952).

<sup>3</sup>Peter Drucker has developed this thesis very effectively. See his articles, "The Management Horizon," *The Journal of Business* (July, 1955), and "The Promise of Automation," *Harper's Magazine* (May, 1955).

<sup>4</sup>"The Colleges and Christian Leadership," *Association of American Colleges Bulletin*, XI (March, 1954), 40. From this same journal see the article by Rev. Edward L. R. Elson, "The Renewal of our Spiritual Foundations," *XLI* (March, 1955), 44 ff.

business and industrial managers would explore every facet of human nature, including the spiritual, in order to arrive at a rightly ordered society.

We may well be on the verge, therefore, of a new society which will lay greater emphasis on man, the machine, or man, the moral agent. The direction in which we shall ultimately move can be profoundly influenced by the engineer or the educator. If the mechanical brain is to make our destiny then the engineer alone becomes essential to the marvel he helps to create; if human beings are still to hold the paramount place then the educator is vital in fashioning the created to the image of his Creator. Since we believe in the latter proposition and since the greatest reservoir of talent is moving through institutions of higher learning the impact that colleges and universities have on their products is of vital consequence. Today's merchants (using the word broadly to describe the financier, industrialist, salesman, distributor, etc.) are hungry for worthy, up-and-coming successors and the educator emerges as the most important merchant-maker of our time.

So it is apparent that professors engaged in fashioning merchants for those onrushing days when the fateful dice will be cast must take a close inventory of the kind of ingredients that are going into the products! Are graduates leaving Schools of Business well drilled in accounting theory yet blissfully unaware that there is a more ultimate kind of accounting which must be made? Have they been schooled in the intricacies of the stock exchange and yet would sell short the important spiritual assets which make them men? Is their concept of charity sharpened only by deductions for philanthropy allowable under tax laws? Are the "indefinites" and the "uncertainties" of the case-method approach to business problems being translated into ethical and moral relativisms? That these queries cannot be easily answered may conceivably be viewed as a misfortune; but the real misfortune occurs when colleges and universities themselves fail to raise these questions or fail to

indicate in what manner they should be approached.

#### *Present Realities*

The only way for academicians to discharge obligations effectively is for them to take a long and hard look at existing realities on the contemporary scene. If the academicians' major interest lies in educating future business leaders then his scrutiny of the business world must be at once both critical and sympathetic. One without the other breeds cynicism or maudlinism. If the survey is honestly made one cannot help but being impressed with the paradox that hallmarks the country of our generation. Never before have so many had so much. And never before in America have so many worried so much. Stronger than any other age in our peacetime history we are concerned with international security; more opulent with this world's goods than ever before we cast a jaundiced eye toward the future; booming as never before we jump at the slightest creak in a necessarily adjusting free economy. What is the core of this paradox, the heart of the matter? To generalize is a beguiling temptation but certainly one can posit as an essential contributing factor to the present *malaise* the still unresolved struggle between religion and secularism. And until it is resolved we continue to run the risk of behaving as a morally schizophrenic people. How has this dichotomy come to exist? A kaleidoscopic view of modern history is revealing.

We tend to sympathize with medieval man, often living in hovels and on simple fare, running to shrines during plagues only to perish by the thousands. Nevertheless that society was at least internally consistent. Its peoples knew that riches were not ends in themselves and therefore, the fires of faith in life-everlasting burned brightly.<sup>5</sup> The Renaissance and the Commercial Revolutions challenged and eventually triumphed over

<sup>5</sup>An old but highly valuable essay on the economic thinking of medievalists has been written by Bede Jarrett, *Saint Antonino and Medieval Economics* (London, 1914), especially 64 ff. Cf. Christopher Dawson, *The Making of Europe* (New York, 1932), ch. 14.

the existing order and the existing philosophy.

In the face of the onrushing tide of secularism the Calvinists struggled manfully to remind men that business must be conducted as a "public service" and that in its conduct man "must order it for the advantage of his neighbor as much as, and, if his neighbor be poor, more than for his own."<sup>6</sup> America was profoundly influenced by religious principles and religious factors. The Puritans in the Bay colony, Quakers in Pennsylvania, Roman Catholics in Maryland and Episcopalians in Virginian were never unaware of the importance of God and of religion in their daily lives. As an infant country America was peopled with men who believed in a Divine Creator, and a moral law, — who respected the dignity of the human person and who cherished an almost ingenuous belief in human progress.

As time went on and particularly after the industrial revolution, the vision became blurred. Progress was equated with prosperity and the moral law became Ricardian economics. Certain perceptive social scientists, anxious to rationalize the existing order, saw in Social Darwinism the perfect vehicle for defense of a society that was becoming increasingly amoral. Fierce struggle, natural selection, and survival of the fittest were beautifully attuned to a jungle society dominated by the exploiter and the rugged individualists of the Gould, Vanderbilt variety. With an immense amount of scientific jargon, inhuman exploitation of workers, of backward nations and of races was justified.

Intellectuals like William James in psychology, John Dewey in education, and Oliver Wendell Holmes, Jr. in jurisprudence made the new philosophy respectable and the traditional one rather ludicrous. The vestigial offshoots of earlier religious convictions were represented in a sort of neo-Calvinism which, paying "scare heed to stewardship" supported all too frequently "a kind

of divine right of businessmen."<sup>7</sup> If Americans could only have joined in the celebrated boast of Rene Viviani to the French Chamber of Deputies in 1906 that "we have put out the lights of heaven and they will never be lit again," — if Americans could have given themselves totally to the new cult of material progress they would have been behaving with at least an internal consistency. For some ill-defined reason, however, they continued to invoke the traditional God even while they ignored Him in practical affairs; if the new wines were heady the old labels continued to be used. So it was that we tried desperately to have our secularism and our religion at one and the same time. Week-days, Americans worked slavishly, and on the Sabbath ball parks and golf links became the American shrines. T. S. Eliot etched our plight when he wrote:

A cry from the North, from the West and  
from the South  
Whence thousands travel daily to the time-  
kept City;  
Where My Word is unspoken.  
In the land of lobelias and tennis flannels  
The rabbit shall burrow and the thorn revisit,  
The nettle shall flourish on the gravel court,  
And the wind shall say: "Here were decent  
godless people;  
Their only monument the asphalt road  
And a thousand lost golf balls. (The Rock)

#### *Current Problems and Implications Therein*

If we have indulged in a leisurely approach to the present business world it is mainly because an appreciation of its role in the evolution of our society is pivotal to an understanding of those propositions which we herein submit as a practical program for higher education in business. Without the historical sweep, the following might appear as unnecessarily aggressive and presumptuous.

It is our belief — open to chastisement by wiser and older heads — that the most aggravating issues confronting our American industrial society are fundamentally moral in nature and that they have been exacerbated

<sup>6</sup>Quoted by R. H. Tawney in his classic *Religion and the Rise of Capitalism* (New York, 1926). An effective antidote to any oversimplification regarding the relationship of Calvinism to modern capitalism may be found in A. Raistrick's *Dynasty of Iron Founders* (London, 1953).

<sup>7</sup>Marquis W. Childs and Douglass Cater, *Ethics in a Business Society* (New York, 1954), 86.

by a glossy kind of secularism. Granted this major, we dare to assert that these issues must be discussed in moral terms. We would then hurry the syllogism to its inevitable conclusion by maintaining that you cannot talk moral issues or moral principles without taking into account the moral teachings of the Judaic-Christian society of which we are a part. This means giving to Moses, to St. Thomas Aquinas, to Martin Luther, to John Calvin, to John Wesley and to the legion of their associates and followers at least the same serious consideration that we give to Adam Smith or Karl Marx or John Keynes.

But is the major proposition, *viz.*, that fundamental issues in business today are moral nature, a valid one? Let us address ourselves to the facts. Even the casual observer is aware of the promise and prospects of automation, of the dangers of ineffective inventory control, of the internal stresses within the transportation industry, of the implications to peace in the use of atomic energy. These are *technical* problems which American "know-how" will lick and no one except the expert lies awake nights worrying over the eventual results. Momentous concern to the nation at large, however, are such issues as the guaranteed annual wage, the flight of industries from northern towns (some hitherto dependent solely on that industry for its prosperity) to southern states where lower taxes and wage rates are said to offer unfavorable competitive advantages, the "right-to-work" laws, the farm problem, strikes, violence, and lockouts, class struggle versus labor-management cooperation, and kindred topics.

A cursory examination of two or three of these items is illuminating. During the late forties, when the UAW demanded from General Motors the right to inspect the corporation's books in order to measure profits *vis à vis* demands for increased wages, there was raised the deeply complex question of the total relationship between prices, profits, and wages. Is there not involved herein the principle of commutative justice and have not the Churches often spoken on this very point? If the problem is not resolved on principle the likely alternative is a test of power be-

tween the titans where no one can really win. In 1955 the UAW contracts with General Motors, Chrysler and Ford included the supplementary unemployment benefits for over a million workers. Germane to this issue is the moral principle of a living wage and the obligations of a company to seek profits.

Practically every union contract contains provisions for seniority. What are the relative merits of seniority versus competence as a basis for retention in a job or for promotion? What are the rights of an employee to a particular job within a given industry? Has a company a responsibility to a community which has traditionally supplied its need for labor and on which it has come to depend exclusively? At this very moment in my own city a long and frustrating strike is being waged between Westinghouse Corporations and members of the United Electrical Workers' Union. While a complex set of issues is involved the one that has attracted attention locally is this: has management the right unilaterally to incorporate motion and time studies in its program to determine workers' efficiency? Actually we are confronted here with a worker's obligation to maintain output, the extent of his right to have a voice in the conditions surrounding his work, job security, and the company's concept of its management function. Do we not move into the area of moral rights and duties on these very questions?

If we momentarily shift emphasis from industry to farming we again become aware that more than an economic problem is involved. An estimated eight million farmers are tremendously concerned over the disparity between income and expenses, between prices received for their products and prices paid for manufactured equipment and for labor. In essaying a solution we are brought face to face with the problem and the role of the government in redistribution of wealth. Does the state have the right to take funds from one segment of the population and channel it with deliberate intent to another, so-called distressed group? The economists may attack the problem of redistribution from such concepts as "money flow" or "benefit," but the first and essen-



tial point is what duty or what right has the State in such a situation. Involved is the concept of the "common good" and assuredly herein we have a moral principle to contend with.

One could range far afield to such issues as the protective tariff, or to the nature of a free enterprise system itself but it should be abundantly clear that one cannot escape either the moral law or the ultimate Law-Giver. Can a man be said to be liberally and broadly educated who remains callously unaware that moral issues are involved? Is datum arrived at empirically the only and exclusively reliable source for discovering those values which enter into every critical business decision? Actually there is much to be learned by both industrialist and unionist in the teachings of the Roman Catholic Church regarding "just price" and "living wage"; in the writings of Luther regarding the dignity of human labor, in the disquisitions of Calvin on the doctrine of dedicated "calling." The relevancy of old themes to current issues is everywhere apparent. For example, Max Weber's thesis (first expounded in the *Archiv fur sozialwissenschaft* of 1904-6) regarding the psychology of the new industrial leader should not be missed in the education of potential industrial leaders; and there are many valuable clues to British Labor's attitude toward the Churches in the influence of John Wesley.

#### *Some Practical Conclusions*

In view of all that has been said, it is highly disconcerting to scholars with pronounced religious convictions to discover that the value or wisdom of incorporating courses in theology or philosophy is still debated on many American campuses. To these men the real question is whether any institution dare claim university status if its curriculum omits these traditionally revered disciplines. Yet, impatience or exasperation could be disastrous. The shackles of a century of booming secularism cannot be lightly shaken off. Nor can curricula be changed rapidly, especially in institutions where academic programs are determined by faculty vote. After all, many of these same electors

have been reared in intellectual atmospheres securely insulated from theological discussion. Finally, it would be imprudent to rely too heavily on support from one segment of the scholarly community whence help might normally have been expected—the social scientists. Their fields of investigation necessarily impinge on areas where moral issues and value judgments are involved but, unfortunately, their emulation of the physical scientists has led to a methodology which excludes full appreciation of those free, human acts which constitute the basic ingredients of these disciplines.

The first step, it would seem, is for theologian and philosopher to recapture the pre-eminences in scholarship which they abdicated without too much of a struggle over a century ago. Neither businessmen nor business students will have confidence in teachers who seem to have lost confidence in themselves. As lost ground is regained there will come a greater respect for theologian and for theology, and courses in this discipline will move out of the class it has shared too long with other electives like flycasting and golfing and track.

In the interim, there is much that can be done to insure for the student the possibility of getting that awareness of the world of the soul which is essential for the truly educated man. If the future business leader develops an acute sense of values then his need for becoming attuned to the traditions of western civilization must be satisfied through such liberalizing courses as history, literature, political and socio-economic thought. The next necessary step is to discover whether these traditions have relevancy for modern society and, herein, great contributions could be expected from courses such as epistemology and ethics. Sooner or later, there will be raised the ultimate questions: Who am I? Whence have I come? Where am I going? How they have been answered has shaped the structure and destiny of past civilizations and there is no evidence that our own society can or will remain immune.

Only a faculty which has studied these issues, thought about them, and has formulated its own clear philosophy toward them can

ever hope to raise in the student's mind an awareness of their importance. In a sectarian school, the job is more simply achieved inasmuch as the whole curriculum can reflect the principles and practices of the creed to which the institution gives allegiance. In non-sectarian schools, the task is more difficult but the execution of this responsibility is no less imperative. In such a situation — which we may assume as quite normal — how can the professor adequately discharge his responsibility?

Since it has been demonstrated that modern business problems are often permeated by moral issues, the teacher must assuredly make this fact known to his auditors. Knowing the penchant of young minds, he must then be prepared to be asked for his views and, if asked, to state those views with candor and thoroughness. In making his response, the professor will be influenced by his own religious persuasion and it is essential that he makes this fact known; once having stated his position and having made every conscientious effort to relate the positions of other religious bodies on the problem he is in a fair position to make a real contribution to a fuller understanding of the problem. Certainly this should be no more onerous for the business teacher than for the professor of political science who frequently is asked to pass judgments or opinions on issues to which his own political affiliation has lent coloring.

We have seen that concepts like the guaranteed annual wage, free trade, monopoly and oligopoly, collective bargaining, taxes — (income or corporate) — just as surely involve value-judgments and moral issues as do those political concepts of sovereignty, bill of rights and democracy. Can a teacher give adequate coverage to these and related subjects without

revealing his own concept of the public good? Because of this fact, the professor in a school of business would be wise to invite among the specialists to his campus a recognized philosopher or theologian who could do justice to these themes. (As an aside, it would not be amiss for professionals in management or sales or accounting to solicit the advice of theologians when drawing up their own code of professional ethics; too often these codes give the impression of being drafted to protect the professional's interest with little or no relation to an underlying moral principle.)

In addition, the non-sectarian school could do much to improve content and teaching method by assuring to the chaplain a real status on the faculty. If the chaplain is viewed as a pious old fuddy-duddy, tolerated because of the whim of a conservative member of the institution's governing board, his efforts are frustrated from the outset. An alert chaplain's influence over faculty and student alike can be enormous. Above all else, the student is impressed by the example of the professor he respects. If that professor is willing to exhibit his intellectual prowess regularly in the classroom, in learned publications, and on the public platform and is horrendously hesitant to reveal a moral and religious conviction, then his students must inevitably conclude that impartial scholarship means amoral scholarship. If the merchant-maker ignores the Divine Maker, he becomes one more honorary pall-bearer rejoicing at what Walter Lippmann aptly called the "death of God" in modern society.<sup>8</sup>

<sup>8</sup>*Essays in the Public Philosophy* (Boston, 1955), 176.

The Baptists are featured in *Time*, Dec. 5, '55.

Is religious education dangerously divisive? *Commonweal*, liberal Catholic weekly, answers in the lead editorial for Dec. 9, '55.

*The Churchman*, Dec. 1, '55, gives a good report on religion in the public schools as discussed at the recent National Council of Churches meeting in St. Louis. Same issue also covers a suit by an atheist to dispense with chaplains in the armed services.

*Newsweek*, Dec. 12, '55, among many other publications, gives a good report on the White House Conference on Education. Ethical values are stressed among other things.

# SIGNIFICANT EVIDENCE

Ernest M. Ligon

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The purpose of this column is to keep religious educators abreast of the relevant significant research in the general field of psychology. Its implications for methods and materials in religious education are clear. Religious educators may well take advantage of every new finding in scientific research.

Each abstract or group is preceded by an evaluation and interpretative comment, which aims to guide the reader in understanding the research reported.

All of these abstracts are from PSYCHOLOGICAL ABSTRACTS, and used by permission of that periodical. The abstract number is Volume 29, Number 2, April, 1955.

## I. ABSTRACTS RELATED TO CHILDHOOD AND ADOLESCENCE

It is encouraging that tests are now being devised to advise parents on when to send children to kindergarten.

2264. GRUBER, SIGMUND. THE CONCEPT OF TASK ORIENTATION IN THE ANALYSIS OF PLAY BEHAVIOR OF CHILDREN ENTERING KINDERGARTEN. *Amer. J. Orthopsychiat.*, 1954, 24, 326-335. —Preschool children who are likely to develop subsequent difficulties during the kindergarten year can be detected by tests of their degree of task orientation. Behavior during doll house play formed the test material to be correlated with later school adjustment. The child was rated on ease of leaving the mother in the waiting room, emotional control during play, signs of disturbed behavior and amount of specific demands made on the psychologist. School adjustment in kindergarten was evaluated on the basis of teachers' judgments, peers' ratings and classroom observations. — R. E. Perl.

Responsibility is considered a moral trait. Here Harris explores the various meanings of the term as it is used by teachers.

3072. HARRIS, DALE B. (U. Minnesota, Minneapolis.) HOW STUDENT-TEACHERS IDENTIFY RESPONSIBILITY IN CHILDREN. *J. educ. Psychol.*, 1954, 45, 233-239. —An analysis was made of the reports given by 215 women students of education who were each asked to describe (a) the most responsible, and (b) the least responsible child among her pupils. More girls than boys were reported "most responsible;" more boys "least responsible." The teachers frequently saw the responsible children as conforming and helpful to the teacher and described them as mature, poised, stable, or friendly. For the irresponsible children there appeared the adjectives tense, irritable, forgetful, non-compliant, aggressive, self-centered. In general, "responsibility appears to be an expression of quality of adjustment to demands rather than a trait, habit, or skill in itself." — E. B. Mallory.

These references are helpful to parents and teachers.

2258. CUTTS, NORMA E. & MOSELEY, NICHOLAS. THE ONLY CHILD; A GUIDE FOR PARENTS AND ONLY CHILDREN OF ALL AGES. New York: G. P. Putnam, 1954. vii, 245 p. \$3.50. — "A discussion of the factors most likely to cause an only child trouble in childhood and in later life, with practical steps to be taken to avoid dangers and build a healthy personality." The book originated from informal interviews with parents of only children and with only children themselves. Not only do the authors deal with the common intensified problem of over-protection so often encountered in the upbringing of the only child but also such significant problems as helping the only child to achieve independence and a sense of responsibility, and the special problem of making a successful marriage. Written primarily for the layman but should prove of interest to psychologists and other professional personnel. — R. M. Frumkin.

2992. WRENN, C. GILBERT, & COLE, LUELLA. READING RAPIDLY AND WELL. (2d ed.) Stanford, Calif: Stanford University Press, 1954. 16 p. — This brief manual for the improvement of reading is to be used by individuals or by groups on the college level. There are four main headings that are discussed to help improve reading (1) insufficient speed, (2) restricted vocabulary, (3) inadequate comprehension, (4) negative attitude toward reading. — J. E. Casey.

## II. ABSTRACTS ON LEARNING PROCESSES

If Postman is correct here, clear outlining of materials to highlight important facts plays a profound part in learning.

2169. POSTMAN, LEO. (U. California, Berkeley.) LEARNED PRINCIPLES OF ORGANIZATION IN MEMORY. *Psychol. Monogr.*, 1954, 68(3), (No. 374), 24 p. — Postman has shown that it is possible "to manipulate amount and quality of memory change by familiarizing S with the stimulus material and by providing him with general rules for classifying and ordering the individual items. As the detailed features of the stimuli are forgotten, S makes increasing use of these rules in reconstructing what he has learned." These ex-

periments appear to make it unnecessary "to appeal to dynamic changes in the trace system" but rather allow the application of Woodworth's view that "(a) there is true forgetting for the memory material and (b) S brings to bear upon his reproductions whatever habits he has in connection with the class of materials to which the memory items belong." 11 references. — M. A. Seidenfeld.

2170. POSTMAN, LEO, & PHILLIPS, LAURA W. (U. California, Berkeley.) STUDIES IN INCIDENTAL LEARNING: I. THE EFFECTS OF CROWDING AND ISOLATION. *J. exp. Psychol.*, 1954, 48, 48-56. — "In Exp. I, Ss learned lists of ten syllables and ten numbers. Isolation was achieved by embedding a number in a homogeneous sequence of syllable, and vice versa. Isolated items were retained better than crowded ones by intentional learners but not by incidental learners. In Exp. II the same stimulus materials were used but a color difference was added to increase the degree of isolation of the critical items. Under these conditions there were no significant effects of isolation on either intentional or incidental memory. It is concluded that isolation favors retention only to the extent that the stimulus features producing isolation are relevant to the learner's task. The limited effects of isolation that are found can be adequately accounted for in terms of intraserial interference and do not support the gestalt theory of memory." — J. Arbib.

### III. ABSTRACTS RELATED TO SOCIAL ADJUSTMENT

Adams here points to possible ways in which laymen may observe personality.

2218. ADAMS, DONALD K. (Duke U., Durham, N. C.) CONFLICT AND INTEGRATION. *J. Pers.*, 1954, 22, 548-556. — An important variable in constructing personality theory is integration. Integration means freedom from conflict. How integration plays its role is a function of development. One factor which is important for the understanding of integration is the ubiquitous concept *sentiment*. It goes by many names: disposition, mental system, psychical system, means-end readiness, attitude, belief, derivation, mentanerg, and cognitive structure. It may be defined as a part of a personality identified by its reference to an object. Personality structure can be determined by ascertaining the objects included in the psychological environment and the relationship between them. — M. O. Wilson.

This abstract points to a need to help young people see themselves realistically.

2229. HANLON, THOMAS E. (Catholic U. America, Washington, D. C.) HOPSTAETTER, PETER R., & O'CONNOR, JAMES P. CONGRUENCE OF SELF AND IDEAL SELF IN RELATION TO PERSONALITY ADJUSTMENT. *J. consult. Psychol.*, 1954, 18, 215-218. — The relationship between measures of adjustment and the congruence of self and ideal self was studied. Subjects were high school students; techniques included the California Test of Personality and a modified Q-sort. Results: (1) The overall tendency is toward a congruence of two concepts of self. (2) Correlation between

self-ideal congruence and total adjustment is positive. (3) There was no significant relationship between intelligence and age, and self-ideal congruence; measures of adjustment also showed no relationship to intelligence or age. (4) A low correlation between self concept and ideal self ( $r$  less than .27) may indicate signs of maladjustment. — F. Costin.

The adequacy of the Christian philosophy is reaffirmed here from the psychologists' point of view.

2353. ALLPORT, GORDON W. (Harvard U., Cambridge, Mass.) THE ROOTS OF RELIGION. *Pastoral Psychol.*, 1954, 5(43), 13-24. — In the form of a dialogue between a student and his professor of psychology, the meaning of religion is explored as a quest for unity in the disorder of life. The fallacy of Freud was to mistake the part for the whole, to find nothing more than certain selected roots, confusing the non-essential content that sometimes gets into religious consciousness with the essential intent which is seeking to fulfill life's highest potentialities. "The Christian philosophy of life is conducive to mental health" because it motivates striving for comprehensive goals. — P. E. Johnson.

These abstracts are important to those concerned with marriage counseling.

2357. FRUMKIN, ROBERT M. FAMILY INTERESTS CRUCIAL TO MARITAL ADJUSTMENT. *Alpha Kappa Delta*, 1953, 24, 23-27. — After 52 judges evaluated the 60 interest items of the Kirkpatrick Scale of Family Interests with reference to their significance to marital adjustment, the 10 most significant family interests according to the judges, were empirically validated after administering the scale to a random sample of married couples along with the Burgess Marriage Adjustment Form by doing an item analysis of the interests by use of the criterion of internal consistency. The findings suggest that the actual (empirically validated) family interests found crucial to marital adjustment are consistent with the judged ratings of the family interests, but that the rank order of relative significance of such interests is dependent on the peculiar characteristics of the sample of married couples studied. — R. M. Frumkin.

2368. THOMAS, JOHN L. (St. Louis U., Mo.) INLAWS OR OUTLAWS? *Soc. Order*, 1953, 3, 435-440. — In a group of 7,000 broken Catholic marriages, 222 involved serious in-law problems. Additional disrupting influences obscured the primary cause of marriage failure in about half of these cases. Compared with the larger group a higher percentage of the marriage partners were of Polish, Italian, or other nationality traditionally favoring an extended family system. The greatest contrast appeared in earlier breakdown of the marriage and fewer children. "The white-collar group was somewhat more affected . . . than the working class." Fewer than 10% of the couples lived with their parents and the mother alone was involved in only one-third of the cases. — F. T. Severin.

## BOOK REVIEWS

*The Old Story of Salvation.* By SOPHIA LYON FAHS. Boston: Starr King Press; Distributed by the Beacon Press, 1955. 191 pages. \$3.00.

Mrs. Fahs has three considerations in mind as she writes the book, *The Old Story of Salvation*. She asks in the first section: What is the Old Story of Salvation? With great skill she then tells this story, patterning it on St. Augustine's Seven Great Ages of Time. She portrays a powerful drama with God as the chief character. The details of the plot come from the Bible — not all of the Bible, to be sure — but selections from books as diverse as *Genesis*, the *Gospel of John*, and *Revelations*. She recognizes that this story or some portion of it has been, and for many still is, the basis of Christian faith; that even today the warp and woof of our Western culture is shot through with its implications; and that many people accept the story with very little questioning. Her book does a much needed service for all of us in giving us an understandable story which can be shared with anyone.

In the second section of the book Mrs. Fahs considers: What is truth: Questions the Story raises. These questions in eleven different controversial areas are needed, she suggests, as groups think over the implications of modern knowledge for this salvation story. An individual's feelings about this thinking-through process may be ambivalent. On the one hand he "may be wishing he could believe the old story of salvation" as his father or mother did, and at the same time "he may be hoping to find a way to prove that the story cannot be true." This nice sensitivity to both that which the story has contributed and to the urgent need for these values to be reconsidered in light of the present colors all the discussions in this book. The reader feels that the writer has a sympathetic understanding of the great price that may be demanded of him, both intellectually and emotionally, if he honestly seeks to face his dilemma.

Something of this conflict may be sensed through a brief excerpt from the section, which contains the series of questions on "*Creation and Evolution*," one of the eleven areas in which questions are raised. "According to the evolutionist of today," Mrs. Fahs writes, "The power to create the new is within the very nature of all living things themselves. The whole universe seems to be alive and creative — expanding, multiplying, living, dying and living again. (This is quite different from the theory of evolution as proposed by Darwin, who conceived of the new emerging entirely by chance, and of the universe as a mechanism.) . . . To the modern evolutionist the very word 'creation' is taking on new meaning. It is a process of emerging out of or of being born from something already alive, rather than a process of being 'made' by a 'Creator' who is wholly other than the thing created."

"Most scientists today would not feel justified in asserting with certainty that no Creative Di-

vinity exists outside the universe. They merely accept with humility their inability to explore beyond the bounds of the natural. . . . A scientist does not yet see evidence that there ever was a beginning. The natural universe seems eternal."

Sincere seekers will find materials in the section in which Mrs. Fahs raises questions that need-to-be-answered wisely provocative.

The third consideration in *The Old Story of Salvation* which Mrs. Fahs introduces is: What then shall we do with the Old Story of Salvation? In introducing the need for understanding the various answers being given, Mrs. Fahs suggests: "The very fact that so many differing positions are being taken regarding this Christian tradition is evidence that many people are struggling with the problem: on the one hand to preserve the cherished values which still live in the faith of our fathers, and, on the other hand, to adjust the faith they themselves live by to advancing knowledge. Instead of separating ourselves into debating societies each intent on defending its own point of view, let us take our differences as evidence of our need to gather and to garner the best out of our variations."

Mrs. Fahs then analyzes seven ways in which the story is regarded today — (1) the way of complete rejection, (2) the way of evangelistic affirmation, (3) the way of the "Social Gospel" and idealism, (4) the way of seeking truth in mythology and legend, as well as in history, (5) the way of allegory, (6) the realistic way of learning about man's historical experiences and (7) the way of searching for new insights.

"The seventh way of searching for new and truer insights — seeking to find a truer story of man's destiny and hope — is a way that calls for a courageous, creative adventure, involving much sharing of knowledge and experience," she says. "A greater story of salvation is in the making. In our age and time, the plot is moving at an accelerated pace. We seem to be facing terrifying alternatives. Wherein lies our hope?" If we add the question: "What then do we think of God?" we have what each group and individual must face over and over again. From the point of view of this reviewer this book is a stimulating *must* if one is to think through his own religious convictions. — Edna L. Acheson, Director of Religious Education, Palo Alto, California.

### *The New Program of Christian Education of the Protestant Episcopal Church.*

A radical and far-reaching form of religious education and curricula has been developing under the Department of Christian Education of the National Council of the Protestant Episcopal Church. Some of the actual resources resulting from experimentation since 1949, are now available for parents, teachers and grades 1, 4, and 7. They give the impression that a wide range of leadership of the church has participated in this significant program.



To begin with, all leaders, all parents, and all teachers have access to a series of resource books entitled *The Church's Teaching*. Competent leaders among the clergy have written these books. It is said that "never before in the history of the Protestant Episcopal Church has a group of books on the teachings of the Church had such extensive circulation." They are not text books but are written for general reading and for reference use. They seem to constitute the background for all who teach in home and church. In these books the parish can find an orderly presentation of its religious background. It is planned that all of these books find their way into the homes of all the students enrolled in the church. Such provision is unique. It assumes that all who affect the religious education of children and young folks must be properly informed about the faith. These are the titles: *The Holy Scriptures* by Robert C. Denton, *Chapters in Church History* by Powel Mills Dawley, *The Faith of the Church* by James A. Pike and W. Norman Pittenger, *The Worship of the Church* by Massey H. Shepherd, Jr., and *The Episcopal Church and Its Work* by Powel Mills Dawley, and one on *Christian Living* is yet to be published.

Another unique feature of the new program is the assumption that the entire congregation must share the responsibility and leadership. It is assumed that the local congregation needs to rise to the level of a redemptive activity in every aspect of parish life and that within the proper fellowship comes the power of the Holy Spirit.

Freedom and growth depend upon response within the community to the grace of God. Christian education is to take place in a social process because the nature of the group determines to some extent the kind of persons we become. Each person's worth and his development is the concern of the group. The center is God but Christian education involves proper relationships to God and to one's fellows. The child is treated as a member of the church family in deed as well as theory for it is assumed that he will learn a doctrine of man by the way he is treated in his church and his home.

The church is regarded as a unique human grouping due to the power of the Holy Spirit. Its activities include worship, teaching, service activities, pastoral care, and a fellowship of people in relationship to each other and to God. Within the church, divine love may become a reality through the acceptance of the unworthy and the unlovable. The power of God is channeled through human activity and relationship.

Closely related to the body of resources and to these assumptions about the church it is believed that the teachers and parents must be in constant training to do their work properly. If the churches follow up these plans, a new religious climate should result because the real program begins with the adults of the church.

The parish starts its new program with "a concerned group, a group of communicants who are so concerned about the redemptive task of their parish that they intend to do something more about it" writes Doctor Hunter. Out of this concern may follow a retreat composed of a small portion of the parish, who "go apart" to share in the Christian life. Sometimes an intensive weekend conference is held. Such conferences have reached over a

thousand parishes. Parents, parish leaders, and potential parish leaders attend.

After such retreats or conferences members find themselves prepared to work on a "new level of depth." *The Parish Workshop* booklet has been prepared to help such groups with the real and unique work of the local parish.

From these experiences it is believed that people may be made ready to become teachers. Teachers need to be members of the widening group of individuals genuinely "concerned with the life-changing impact of the Gospel on the lives of the people." Besides this initial preparation teachers are expected to be continuously strengthened and introduced adequately to the new methods of the new course. Following some initial preparation, there is to be provided regular, systematic help in teaching. Through group experience teachers are strengthened in their leadership. Regional training courses call for five hours of group work to be followed by a church school teacher's workshop. Teacher training aids are available for these workshops from the Seabury Bookstore.

The new program takes seriously the meaning of the home in the Christian education of the child. Here the parents become mediators of God's grace even before verbalization. Relations between each parent and each child convey meanings. Parents at worship in church, praying in the home, their references to God, to the church, and to the Bible may convey to the child that he is a part of a membership in the Christian Community.

The new program emphasizes regular family participation in corporate worship with parents and children from six years and upwards sitting together. It is suggested that the service last about one half hour beginning at 9:00 o'clock. It may consist of morning prayers held three times a month and Holy Communion on the fourth. Other forms are also recommended within this limited period of time.

Following such a family service of worship, classes are scheduled from 10:00 to 10:50 a. m. for all ages.

Parents are also expected to attend weekly classes during a large portion of the year. A special guidebook, *Families in the Church* provides unusual help for such parent's groups. Dr. Ruell Howe's book, *Man's Need and God's Action* is recommended reading "to enable each parent to face his own religious situation." After the groups face their own situation as adults, they begin the study of the program for their children and the children's reading books for use in the home. These are readers and not books of lessons. The whole plan for parent study of ways of working with their own children and understanding their special needs is unique because it is a part of a total approach to each child and young person. Actually home and church is studying, working, and planning together.

*The Church's Teaching* series, already mentioned, is the basic reading requirement for the parents as well as the teachers. The manual for parent's classes gives suggestions for procedures in teaching this group. Such provision for a parents group is a unique part of this new program of Christian Education. A steering committee investigates the best way to use the manual, *Families in*

*the Church.* It initiates questions for discussion and serves to keep the pulse of the group. The steering committee rotates its membership from the class every three months. Each class has a chairman, an observer, and a recorder. Altogether the plans encourage wide participation and responsibility by members of the parent's groups.

The theory of teaching in this new program resides largely in the belief that religious growth takes place in personal relationships and in the adjustments of the individual to other people and that God is at work in every realm of life. Religious teaching is not focused on explicit instruction. The new program aims to have children "find their rightful and much needed place as practicing Christians within the full life of the Church." It insists that at each level the child or young person must find appropriate health and salvation in each present moment of time, "precisely where he is living now that he may know the power of God," because religion is a living reality that always pertains to the present.

The courses and plans are built so that each living person, regardless of age, may feel "the redemptive effect of being a part of the family of God," a life with God, "known in fellowship with Christian brethren in the church, to be shared "in ways appropriated to the needs" and characteristics of each age level.

There are four primary resources implied or planned for this teaching. First, "the teacher himself and his own faith" are important and is to be guided and strengthened. Second, "the present experiences of members of the class" are real and essential resources in the teaching process. The actual happenings in the life of each pupil are there to be used by the teacher. These ingredients involve a genuine learning situation "where the faith, speaking through the church, can affect and influence" lives. Third, "the total life of the parish is a central part of the resources of "teaching: the worship with the family, special group activities, everyday parish relationships, baptism, confirmation, pastoral" and living resources through which the Holy Ghost speaks and is known." The fourth, is "the written record when conceived" as more than past history." It includes the Bible, the Book of Common Prayer, and the Hymnal as well as the subsidiary volumes *The Church's Teaching* and the various readers and resource books.

Resources are now ready for grades one, four, and seven, as well as for the parents and leaders.

The materials for the first grade consist of three pupils' readers *Tish and Mike* for use in the home and a teacher's Manual, *The Church Is My Home, Too*. There is no course book for the children. In a fifty minute class period, the teacher is guided in dealing with the pupils' "first-hand experience of the redeeming love of God." The teacher starts with the experiences of the pupils in his class rather than with a lesson in a manual. Besides the work with parents, and the short family worship together, and other experiences in the church and home, the teacher and a classroom observer aim to lead the individual child to feel deeply that *The Church Is My Home, Too*. The plans recognize and provide for the child's experiences of loneliness, of fear, of love, and of fun. He is helped to find new friends among his peers as well as

older people. He is given opportunities to contribute work and ideas to class activities. He is helped to find a framework of orderly living in this class. He is given opportunities to participate in regular and special occasions in the life of the congregation. Each child is to be "loved for himself, to feel he is accepted without judgment by adults even though his actions may need to be limited. The reality of God's love is to come through "the love of adults who matter to him."

It is agreed that this first-grade world of the child is limited to home, family, school, and church. The latter has to become meaningful to him. In order to guide each child, the teacher's manual helps him to keep records of each pupil, to work with his parents, and to deal with his varied problems. There are no ready-made lesson plans because of the focus on particular classes of living, unique children but there are helps in making them. Descriptions are given of the ways things worked out in other schools. There are experiences in getting acquainted and being accepted, celebrating Christmas, Lenten celebrations and experiences with life and growth, service activities, handicrafts, music, films, planning, conversations, and a few stories.

The teacher's manual is in many ways unique in providing for the training of teachers in dealing with their own classes. The author of this article has long believed that each printed curriculum should be a teacher training resource. It is exciting to see something of the sort emerging in this plan. Whatever the printed manuals contain the actual teaching usually depends on the preparation, training and character of the teacher. In many ways this manual should enable a teacher to deal with his own class in its own situation.

The three pupils' readers, *Tish and Mike* help the child to know that his parents understand some of his upsetting inner feelings, to think with his parents about Christmas, and to trust in a God working in orderly ways in the universe.

For the fourth grade there is a pupils' reader, *God's Family*, to be read at home and with the family. The first half is a very remarkable story of Jeremy Brown accidentally falling through a television screen into the very midst of the early life of the Christians of Rome, revealing these early Christians with their devotion and the threats of persecution and community. The second part of the book uses much of the Biblical narrative to focus on God's covenant with Israel as well as with the Christians through Jesus. There is an over-emphasis on the pre-historic period in the Old Testament and the danger of much literalism being developed early in the child's Bible reading.

The teacher's manual, *Right and Wrong* provides considerable help in dealing with the nine-year-old child and suitable ways of meeting his present day experiences so as to cultivate a faith for his life now. There is a concern "that the Christian understanding of right and wrong be related to the growing conscience, judgment, and standard of values which the nine-year-old is rapidly developing. The child is accepted as he is in his struggle to know and to understand right and wrong. Current stories and Bible stories are used to aid him to mirror his own experiences and feelings. Plans are provided for the use of pup-

pets, crayons, paints, drama, visual materials, and for discussions. There is a wise use of child psychology and good understanding of this age child. Records of each pupil are kept. An attempt is made to provide a Christian outlook and environment in an understanding of God's action, love, and forgiveness. The teacher is given suitable readings to help him in his own viewpoint.

Understanding of the church calendar and its religious viewpoints is also provided. There are definite plans for the child's growth in the church and his understanding of its theology. The real problem may lie in the neglect of the critical problems involved in some of the biblical materials and a tendency to focus too largely on the self without enough experiences leading out towards understanding other people. Juniors also need rich experiences in facing the conditions and feelings of other people in order to grow in love and self understanding.

The seventh grade pupil's resource book for home reference is *More Than Words*, a sort of a dictionary of one hundred words "commonly used in church services and by people talking of the faith and in living the Christian life." The discussion of such words as forgiveness, God, godparents, heathen, heaven, hell, Kingdom of God, Lent and many more enable the young Christian to know what the Liturgy, the Prayer Book, the hymns, and the minister is saying. Certainly, this is an original attempt to relate the adolescent to his religious community in the church. In many ways it is a remarkable book.

The teacher's manual for the seventh grade, *Why Should I?* like the other two manuals, assumes that parents are involved in training, that the teacher is studying to understand the faith and how to work with his pupils, will keep records of each student, and will create class plans growing out of the pupil's needs and experiences, all to be done in the framework of the Christian fellowship.

Like the other manuals there are no formal lesson plans but much guidance in the teaching process as well as ways of dealing with three basic questions; *Why Should I Believe?*, *Why Should I Obey?*, and *Why Should I Go To Church?* There are suggestions for the first sessions, some biblical interpretations, special readings for the teacher and expectations that the Hymnal, Prayer Book, and the Bible will be commonly used.

This new program represents great progress in Christian education, especially in its awareness of the climate of the family and courses for their preparation, its scholarly volumes of *The Church's Teaching*, its coordinated plans for training teachers, its recognition of the *now* in youth's living experiences and its attempt to teach in relation to these, its inclusion of young folks in the total fellowship of the church, and its attempt to use modern psychology and educational procedures. In many ways the whole coordinated scheme is fresh and creative.

With all of this progress there could well be added much more help in worship by age-levels in the church class and the home; additional plans or programs for more understanding of particular national, racial and social groups where love and understanding are sorely needed, even by Christians, and more provision for social and recreation

## National Training Laboratory in Group Development Announces Its Tenth Annual Summer Laboratory in Human Relations and Group Leadership Training

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events to be tied up with each class under the teacher and its observer. The test of this creative program depends however upon the initiative and vision of the local parish and its staff. — *Professor Edna M. Baxter*, School of Religious Education, Hartford Seminary Foundation, Hartford, Connecticut.

\* \* \*

*Education or Indoctrination.* By MARY L. ALLEN. Caldwell, Idaho: The Caxton Printers, Ltd., 1955. 210 pages. \$4.00.

Controversy between "fundamentalists" and "modernists" has by no means been confined to religion. In 1948 the stage was set in Pasadena, California for a dramatization of the conflict when "the planners of the new modern education, alias progressive, launched a full scale invasion of the schools under the leadership of Willard E. Goslin." This book is the story of that struggle, its justification being that "Pasadena was the testing ground for the nation. Therefore, it behooves those in other communities to know what really happened in this conservative city."

The author, who married "her present husband" in 1936, is a skilled and experienced writer. Her children attended the Pasadena schools and she was active in P.T.A. affairs. She became an aggressive opponent of Mr. Goslin and those whom he gathered about him in the reorganization of the school system according to "progressive" ideas. Back of

Mr. Goslin she discovers the arch-conspirators, Dewey, Kilpatrick, and Rugg. Against their false philosophy of education the people in Pasadena were compelled to arise in defense of "the American way of life as provided in the constitution and the Bill of Rights." Mrs. Allen makes a pretty strong case against "progressive education" as implemented by Mr. Goslin and his supporters in the highhandedness with which they undertook to abolish educational traditionalism and replace it with progressivism. An aroused constituency, led by such irate parents as Mrs. Allen, ousted Mr. Goslin from the superintendency of the Pasadena school system but according to the author are still faced with the threat of "indoctrination" which is perilously close to communism in its ideology. The story of the firing of Mr. Goslin, the public demonstration on the part of his supporters, the near-hysteria that pervaded Pasadena during the crisis, the nationwide interest aroused in the controversy, are graphically described but always with a view to discrediting the superintendent and his followers.

The "progressives" evidently made serious mistakes but their unforgivable crime was that they wanted to make changes that were not acceptable to the conservatives. The book closes with this amazingly naive paragraph: "It should be apparent to all teachers and citizens that it is the task of the teacher to work within the existing framework of society and not to attempt to change it. . . . In the next decade America will probably make a choice between education and indoctrination. Let us solemnly hope that education will be the victor." But the question remains unanswered: Whose "education" and whose "indoctrination" and whose victory will be for the best interest of America and her children? — *G. S. Dobbins*, Dean, School of Religious Education, Southern Baptist Seminary, Louisville, Kentucky.



*20th Century Encyclopedia of Religious Knowledge.* Editor-in-Chief, LEFFERTS A. LOETSCHER. Grand Rapids, Mich.: Baker Book House, 1955. 2 vols., \$15.00.

These two volumes are listed as "An Extension of the New Schaff-Herzog Encyclopedia of Religious Knowledge," which is published in fifteen volumes of ordinary encyclopedic size. The two smaller volumes now published are excellent for ready reference, where a person wishes a smaller article on an idea. Ten recognized scholars have as specialized editors aided the editor-in-chief in this publication; and over five hundred excellent scholars have contributed articles encompassed within the more than 1,200,000 words in this encyclopedia. The 6½ x 9½ inch size makes the books easy to handle. Printed clearly on double-column pages the books can be read with physical ease.

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articles on archaeology; historical studies which coordinate centuries regarding an idea or an institution. All of these, as well as those in other areas, make this a comprehensive reference work.

I am much impressed by the scholarly articles, most of them by best recognized scholars in their respective fields. An excellent bibliography accompanies most of the articles, which acts as a ready guide for those who wish to pursue a subject further. The articles on practical theology do not seem in some cases to grapple with the situation vitally; and if there is a weakness in an otherwise superb publication, it is in this area. For those who like excellent reference books close at hand in the study—and I am among such persons—this publication is highly recommended.—*Thomas S. Kepler*, Professor of New Testament Language and Literature, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

*International Lesson Annual*, 1956. Edited by CHARLES M. LAYMON. Nashville: Abingdon Press, 1955. 440 pages. \$2.95.

This is a new comprehensive commentary on the Uniform Sunday School Lessons for 1956. Among the many such commentaries it is the fullest in its treatment, reflects more pedagogical insights, and is designed to meet the needs of average Sunday school teachers more adequately than any other of the "helps" for teachers with which this reviewer is acquainted. The editor and publishers have brought to their service in producing the book such eminent and qualified writers as Roy L. Smith, Gerald B. Harvey, Chester W. Quimby, Ralph W. Sockman, Howard E. Tower, and Kyle M. Yates.

The lesson treatment is both logical and psychological. In parallel column the Kink James and the Revised Standard Versions are printed. A member of the editorial staff presents a readable, brief exposition of the Bible text; another staff member undertakes to make the lesson relevant for today; another contributor presents a plan for teaching the lesson in class. The viewpoint is conservative and non-critical throughout. The stated intention of the commentary is well achieved, to provide "the best in scholarship and interpretation to help present an informed, inspiring lesson." There are several additional unique features: unit organization, audio-visual resources, maps and line drawings, articles on special days, daily Bible readings. Teachers using the Uniform Sunday School Lesson system will find in this book unusually valuable aids both to understanding and teaching the 1956 lessons.—*G. S. Dobbins*, Dean, School of Religious Education, Southern Baptist Theological Seminary, Louisville, Kentucky.

*How Christian Parents Face Family Problems*. By JOHN CHARLES WYNN. Philadelphia: Westminster Press, 1955. 144 pages. \$2.50.

A valid theological perspective coupled with careful study of sound principles of child guidance makes this book outstanding. Furthermore the style is refreshing and clear and the price is right, so that the families of all our churches may buy and use it. As a father and student of Christian family life, J. C. Wynn has earned the gratitude of all who profit from his contribution. It is no

wonder that his book is selling well; it should continue to sell, for it combines humor with wisdom.

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Church and community groups looking for a book to focus their reading and thinking would do well to select *How Christian Parents Face Family Problems*.—*Wesner Fallaw*, Professor of Christian Education, Andover-Newton Theological Seminary, Newton Centre, Massachusetts.

*The Douglass Sunday School Lessons*, 1956. By EARL L. DOUGLASS. New York: Macmillan Company, 1955. 494 pages. \$2.95.

For more than a third of a century this series of commentaries on the International Sunday School Lessons has been prepared by Doctor Earl L. Douglass, a graduate of Princeton and widely known as writer and Bible scholar. Through this long period of experience these commentaries have been proved to be valuable aids for Sunday School teachers throughout the country.

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guide for teachers and contains many features designed to facilitate lesson preparation and enrich classroom procedure, including: a sound theological exposition of the Scriptures, fresh and useful illustrations, suggested questions and topics for discussion, "Hints to Teachers," and audio-visual aid suggestions. In addition to its value for teachers it offers much rich information and inspiration for home Bible study and devotional and sermon preparation. — *Denton Coker*, Assistant Professor of Religious Education, Southeastern Baptist Theological Seminary, Wake Forest, North Carolina.

*The Catholic Approach to Protestantism.* By GEORGE H. TAVARD, A.A. Harper and Brothers. 160 pages. \$2.50.

## I

This is a plea for a fresh approach and a fresh initiative on the part of Catholics toward the ecumenical movement, and a corresponding response to these efforts on the part of Protestants. The author is a member of the religious congregation of the Augustinians of the Assumption, many of whose scholars have distinguished themselves by their enterprise in forming friendly contacts with peoples or theologians of other faiths. The Assumptionists, incidentally, have continued to provide the succession of American Catholic clergymen in Moscow, now represented by Father Louis Dion, A.A. This present volume is an adaptation, considerably modified, of the author's previous essay, published in France: *A la rencontre du Protestantisme*.

Father Tavard is fully alive to the obvious points of friction on either side. These range from crude popular prejudices to the more subtle difficulties of understanding, with respect and love, spiritual ideals and religious experiences which are emotionally laden with memories of four centuries of separation. As he remarks (p. 60):

A constant point of friction between Catholics and Protestants is provided by the fact that the same realities are differently interpreted. The former see the historical and therefore accidental development of a system of government expressing for our time the invariable structure of the Church. The latter claim to discern an introduction of the political conceptions in the government of the Church: whence the idea, which is regularly fanned by the press of a certain kind of Protestantism, that every Roman decision proceeds from a vast political plan covering all the world. . . .

The author, however, sharply blames Catholics themselves for giving occasion to "this vast misinterpretation of the Roman interventions in the life of the Church," and specifies various instances.

Analyzing the Protestant theology of ecumenism, he finds it operating upon the three different levels in the Protestant concept of the Church. This process, in his opinion leads to a fatal ambiguity.

The language adopted, for instance, at Evanston tends to show that the World Council is now oriented toward a purely nominal overcoming of doctrinal differences, by selecting an ambiguous terminology which, as such, is no property of any one doctrinal tradition but may be understood in various senses by all.

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This seems to be the present dilemma of Protestant ecumenism.

(This dilemma, the reviewer may observe parenthetically, was noted privately by some of the Eastern Orthodox theologians who attended the Assembly.)

Tavard holds that the divisions among Christians "stem in large part from a real will-to-oppose, which itself originates in sociological and psychological constellations rather than in deeply thought-out doctrinal principles. This holds true even at the crucial points where Protestantism parts from the Catholic Tradition."

From theoretical analysis the author turns to the history through the centuries of unity-minded approaches and expresses profound regret over various mistakes that he believes were made, such as in the period shortly after the Reformation. He enters here into a highly controversial field. Many scholars—even of the most tolerant variety—may consider him too optimistic (by hindsight) in his judgment of the temper of the Reformers and their immediate successors, and his censure too severe as applied to some of the Catholic theologians who challenged them. Some may judge him unduly sharp in his criticism of certain present-day Catholic theologians concerned with the same problem, from whom he differs in certain important points of theological methods. A book with so many cutting edges is bound to create some disagree-

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2. Develops the theory that Christian Theology must stand behind all Christian Education.

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ments; but few, I imagine, can refuse assent to Tard's basic thesis, which is that none of those parties involved can afford to let the dialog grow cold.

Father Tard's essay cannot claim, nor would he wish it to claim, to be a definitive answer to the question of ecumenism. But it certainly should stimulate a new discussion of a centuries-old question that none of us, of whatever point of view, can with a Christian conscience neglect. — *John LaFarge, S.J.*, Associate Editor, *America*, New York City.

## II

One of the chief causes of the generally poor relations between the Protestant churches and Roman Catholicism in this country is the fact that the majority of Protestants, including the ministers, do not know much about the life and thought of the Roman Church and that most Roman Catholics, and particularly the priests, are ignorant of the faith and practices of Protestantism. This means, that, if a mutual acquaintance could be brought about, a great number of prejudices which the people of the two great church-bodies now entertain toward one another, could be undone. As the diversity of Protestantism would lose the sting of divisiveness, if the various Protestant denominations knew more about one another, so also much of the hostility that now prevails between Protestants and Roman Catholics (and vice versa) would disappear if the relations between them were grounded in more knowledge of one another.

Seen in the light of these observations, Father Tard's book must be regarded as an important one. It is a piece of writing that has been overdue in America for a long time. For it represents a serious effort on the part of a Roman Catholic priest to draw a picture of Protestantism, chiefly for the benefit of his fellow-believers in the Roman Catholic Church. It is designed to help them to understand the ways of their "separated brethren" and to lead them to develop a "Catholic ecumenism." I trust that this book will find many readers among Roman Catholics and that they will take its pleadings to heart. I also hope that it will be read with eagerness by Protestants and that it will give them the assurance that Father Tard is not alone in the Roman Catholic Church when he asks for cooperation and even friendship with Protestants.

The book represents then a significant beginning of what one may hope will become an irenic ecumenical Catholic approach to Protestantism.

It is no more than a beginning, and as such it is beset with considerable difficulties. For Father Tard makes it plain from the start that he "adheres to the doctrine of the One, Holy, Catholic and Apostolic Roman Church as being the deposit of faith 'once committed to the saints.'" On this basis he tries to understand the Protestant churches; and, on this basis, he finds it impossible to enter into a real conversation with them. It is, it must be, his belief that Protestant Christianity cannot give anything to Roman Catholic Christianity. Interpreting the faith of Protestants, he finds himself therefore driven to the somewhat baffling conclusion that these "millions of Christians undergo an actual, though slanted experience of faith . . . which is nonetheless (i.e. in spite of their bias) real." He

judges Luther's theology to have been "unbalanced" and "lopsided," because in it the concerns of theological orthodoxy were sacrificed to those of piety. Calvin's thinking is characterized as legalistic and illuministic and is made responsible for the onesidedness of later Fundamentalism and for the Protestant extremism of the multiplication of sects, etc., etc. Incidentally, it is interesting to see Father Tard's reaction to the evangelistic groups of America. He calls them sects and he thinks that they represent a stage of decay of Christianity, while the major Protestant denominations reflect an "imperfect Christianity."

Well, he may be right! Protestants certainly will find such judgments discussable, but, of course, not on the basis of Father Tard's premises.

All in all, the book contains an interesting, though not always historically correct, characterization of Protestantism and a sympathetically written review of the irenic approaches of the Roman Church toward Protestants. It is meant to be a friendly book and it deserves to be received in a friendly spirit. — *Wilhelm Pauck*, Professor of Church History, Union Theological Seminary, New York City.



*Christian Unity and Disciples of Christ.* By WINFRED E. GARRISON. St. Louis: Bethany Press, 1955. 286 pages. \$3.00.

Since the early part of the nineteenth century, the Disciples of Christ have occupied a significant place in ecumenical developments and have become known as a communion intensely involved in the cause of Christian unity. Dr. W. E. Garrison presents in *Christian Unity and Disciples of Christ* a flowing historical account of Disciple participation and thought in these concerns which is a valuable resource and collation of information for any devotee or student of ecumenical affairs and Christian unity.

The very beginnings of the movement which became known as Disciples of Christ are intimately related to a broader base of fellowship across denominational or church lines. The opening chapter speaks to the question conveyed by its title: "One Church—an Old Ideal, a New Problem." Dr. Garrison seeks to clarify the contrast between the American concept of a united church, based as it is upon a denominational system incorporating separation of church and state and that of other countries where there is a predominant national church and a number of church groups (often a minority) not organically related to the national government. The Disciples of Christ, because of their birth as a movement on American soil, reflect the culture and the situation into which they came into being, thus reflecting the approach to the ecumenical problem from the side of the denominational system. This, they regard as a step forward from the national church system, but a far cry from Christian unity.

In analyzing the newness of the problem, Dr. Garrison writes: "The modern Ecumenical Movement is new, because it is the quest for a kind of unity the Church never had before—at least not since the Apostolic Age, if then—and under conditions which did not exist until modern time. It is an attempt to reunite a Church which has already

become divided, and to attain this reunion in a free world in which the old instruments of compulsion and suppression can no longer be used and are generally recognized as being inconsistent with the spirit of Christianity as well as the rights of man" (p. 19). The first chapter helps any Christian leader to understand more fully the place from which he must work to bring about any type or form of Christian union or ecumenical expression.

Dr. Garrison points up three factors which emerged in the latter part of the nineteenth century which tended to diminish the emphasis on denominational differences. First, there was a more general and vivid interest in foreign missions with the accompanying commonality of responsibility and problems. Second, the ethical concepts and implications of Christianity became a common point of concern in various circles across denominational lines as a more humanitarian spirit began to emerge. Third, the scientific, biblical and theological scholarship provided a setting in which there grew wider divergence of opinion and position, with new cleavages formed among conservative elements on the one hand, the liberal elements on the other. On occasion, persons in one religious denomination would find greater harmony with like minded persons across denominational lines in another denomination, than they would among members of their own denomination, holding different views. By the nature of the situation, these cross currents minimized so-called denominational differences and opened the way for increased acquaintance and cooperation. Dr. Garrison refers to this as a "preview of the ecumenical movement."

Beginning with the third chapter, the author traces the idea of a united church in the thoughts and actions of the Disciples of Christ. This makes interesting reading because instead of a philosophical treatise on Christian union, persons, places, dates and events depict the running history. No effort is made to hide the internal problems faced by the Disciples of Christ in their quest for Christian unity. There was a unity of purpose but differences in the expression and working out of the underlying purpose. For some, the idea of unity was conceived in restoration of the New Testament church, free from denominationalism. To this end, the Disciples of Christ were thought of, not as another denomination, but as a movement among denominations which *was* the unity for all who would comply, and seek fellowship. For others, various "adventures in cooperation" (as Dr. Garrison puts it) offered the opportunity for working together with various Fellow Christians in the direction of Christian unity. A chapter is devoted to these adventures, some of which were unique in that they helped to initiate discussions and phases of cooperation which helped in strengthening what came to be known as the ecumenical movement. Within the Disciples of Christ, periodicals, committees and councils, sought to herald the cause of Christian unity. The International Convention became a voluntary expression of churches cooperating together and served as an avenue for concerted action as Disciples of Christ. It continues, as does the Council on Christian Unity to engage Disciples of Christ in the stream of ecumenical thought and activity.

At one point in a chapter dealing with internal

schisms of Disciples of Christ, Dr. Garrison makes this statement: "Disciples have never had really serious controversy about beliefs; their conflicts have always been about courses of action" (p. 214). It seems that division among Disciples of Christ has not come over what is thought, but over what is done. He goes on to say: "We are at one in refusing to be complacent about a divided church and in cherishing the goal of a universal Christian fellowship. We are at one in the conviction that unity can be attained only upon the basis of what is indisputably essential to loyalty to Jesus Christ our Lord. We are in agreement that liberty of opinion is the right of every Christian man, and that therefore concurrence of opinions cannot be any part of a platform for a united church" (p. 219).

Dr. Garrison's closing chapter on "Evanston and After" again names persons, dates and events in demonstrating the contemporary position of Disciples of Christ in the ecumenical movement. For those Disciples of Christ who are much alive to the issues of Christian unity, the impact of Evanston will be felt for some time to come. For those who are not "of this fold" Dr. Garrison makes strong and clear the call to Christian unity and what is involved in the answering of that call. This is definitely *not* a book just for the Disciples of Christ communion. Its message is for all who are involved in the struggle for ecumenicity. Dr. Garrison's final pages seek to answer these stimulating questions:

1. What kind of church do the Disciples of Christ envisage when they say that they seek to assist in the realization of a united church?

2. What kind of united church would they be willing to be members of and would they regard as fulfilling their Lord's desire that his followers should all be one?

3. What can be done to promote the achievement of this kind of united church, if this is the kind of church that should be sought? — *Russell F. Harrison*, Associate General Secretary, World Council of Christian Education, New York City.



*The Rediscovery of the Bible.* By WILLIAM NEIL. New York: Harper & Brothers, 1954. 255 pages. \$3.00.

Any modern student of the Bible who has worried through volumes and reams of interpreted data will welcome this refreshing approach to better understanding of the people and history that preceded the birth and growth of Christianity. Those, too, who are serious students will find this one volume at least a partial answer to their prayers.

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it might be interpreted today after thorough study of all types of evidence.

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This book will please most people in its easily readable style and its depth of religious thought. The story unfolded by Dr. Neil will lead to a fuller understanding of the Christian faith. — *O. O. Kenworthy*, Lakewood, Ohio.

*The Church and the Four-Year College.* By GUY E. SNAVELY. New York: Harper and Brothers, 1955. 216 + vii pages. \$3.50.

Here is a handbook showing the church's role, chiefly Protestant, in founding the four-year liberal arts college. On the first page Dr. Snavely demands the careful attention of his readers by asserting that, "The church and the four-year college have been the chief agencies responsible for the rapid rise of the United States to a world Power."

While extensive detail is not given on the founding of any one college, a glimpse of the "colonial colleges" as they were established shows the beginning of some of the best known eastern schools. Chapters on particular denominations are included. The influence of the church in the first curricula is clearly shown as the preparation of ministers became the first purpose of the colleges. Many of the colleges are only listed as enterprises of leading denominations. Churches with fifteen or fewer colleges are not treated.

By 1860 the five hundred colleges that had been founded gave impressive evidence of the seminal influence of the church. The fact that but one

hundred eighty of these survive remains equally eloquent testimony to the church's failure to water what it had planted. The recent efforts by several denominations, notably the Lutheran, Methodist, and Presbyterian, to return to the support of their colleges reflects an effort to reverse this historical trend.

Many another college founded by the church has ceased to be related to it. Factors leading up to these changes are narrated by Dr. Snavely (cf. pp. 50-51). They are instructive too as they reveal a changing pattern toward secularism in education which Dr. Snavely and many others decry. While the colleges need not be alike, their increasing provision for knowledge without an accompanying sense of moral accountability for its use will surely affect American as well as world culture. Dr. Snavely's treatment of the church's effort to provide its culture with Christian education is objective, yet he seeks to make clear the dangers of purely secular education (cf. p. 139).

As a former professor at Allegheny College, president and chancellor at Birmingham-Southern University, and for seventeen years executive secretary of the Association of American Colleges, Dr. Snavely is well qualified for this task. He has a perspective for judgment that is unique. In addition, he has a capacity for selecting the vivid and representative phrase from an historical report that makes his account lively reading. His sly wit in calling attention to human interest events on early American campuses will entertain many a reader familiar with college life.

The Commission on Christian Higher Education of the Association of American Colleges which requested Dr. Snavely to provide this appraisal, has now a record of the heritage it wishes to preserve and expand. — *Louis William Norris*, President of MacMurray College, Jacksonville, Illinois.

"The Word in 56 Languages," by Graham Mark in *Coronet* for February tells the story of The Lutheran Hour (This Is the Life) on radio and TV.

"Today's Great Issues and Bible Answers," is a full-page series currently being featured in *The Christian Science Monitor*. Some "issues" are liberty and justice, rights of the individual, brotherhood, moral standards, materialism, economic justice, the family, and religion.

*Life* has climaxed its series on the world's religions with "Christianity" in the Dec. '55 issue. Others were Hinduism, Islam, Buddhism, Confucianism, Taoism and Judaism — all are available as reprints.

"Focus on Choices Challenging Youth," designed for helping young people develop a moral conscience, is excellent material distributed free by the National Conference of Christians and Jews, 203 N. Wabash, Chicago 1, Ill.

"Moral and Spiritual Education in Home, School and Community" may be obtained for 25c from the National Congress of Parents and Teachers, Chicago 5, Ill.

"Religion in the Godless State (Russia)," by William O. Douglas, Associate Justice, U. S. Supreme Court, is featured in *Look* for Jan. 10.

You may want to read the book *Protestant-Catholic-Jew*, by Will Herberg, after reading the review written by Alban Baer for *The Commonwealth*, Jan. 13. Incidentally, many RE readers may be interested in reprints from articles in *The Commonwealth*; samples: "The Barren Tree," by George N. Shuster; "Religion and Psychiatry," by Karl Stern; "The Crime of Anti-Semitism," by N. A. Berdyaev; "The Sin of Segregation," by George H. Dunne.



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